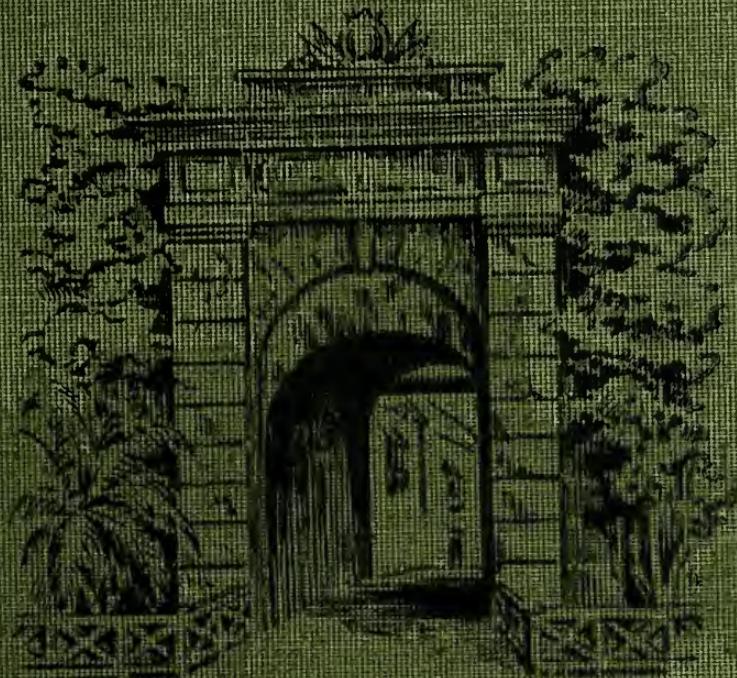


A SHORT HISTORY OF THE PHILIPPINES



BY
PREScott F. JERNEGAN



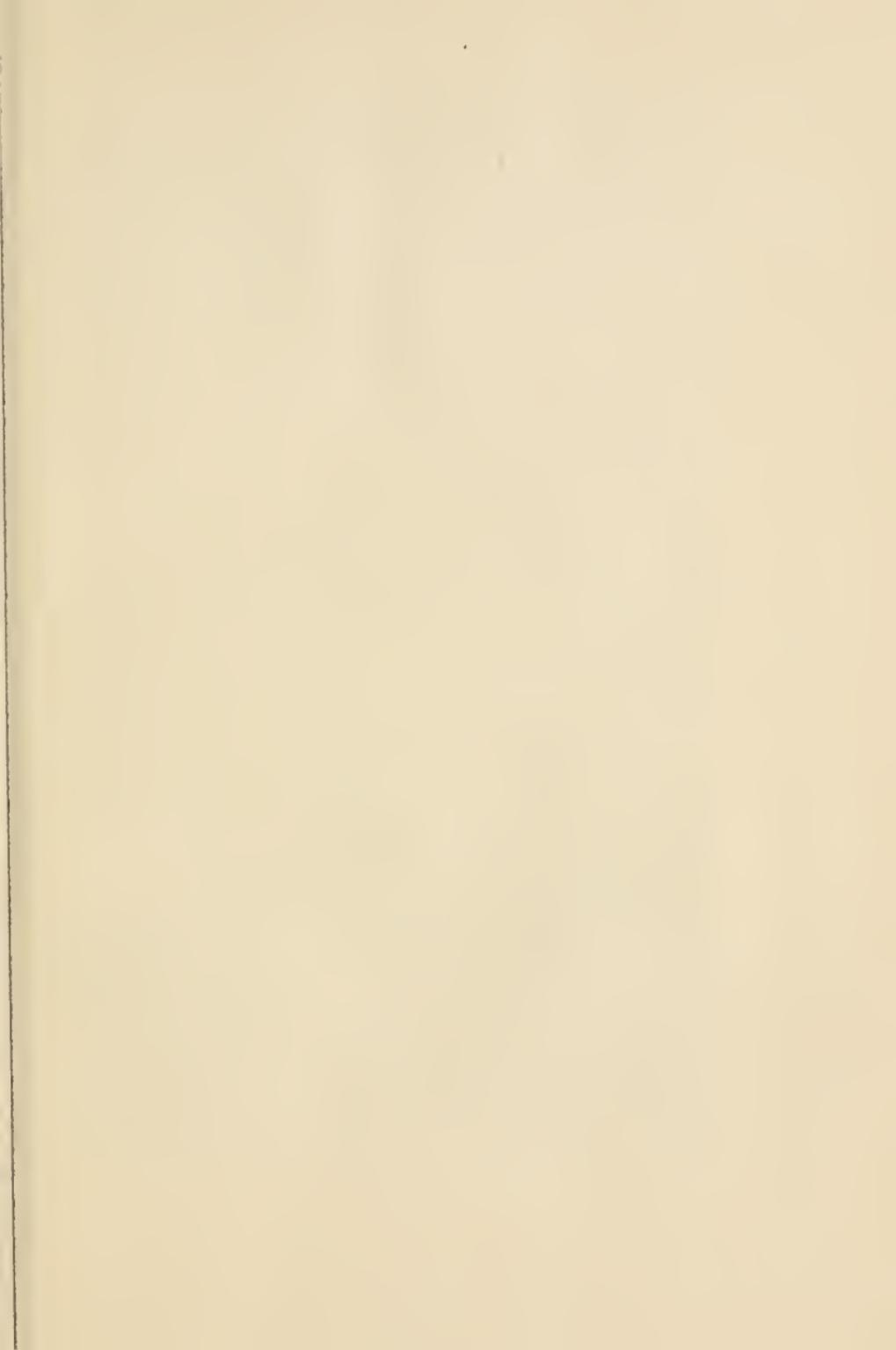


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THE LEGAZPI-URDANETA MONUMENT, MANILA.

A SHORT HISTORY OF THE PHILIPPINES

FOR USE IN PHILIPPINE SCHOOLS

REVISED EDITION

BY

PREScott F. JERNEGAN

FORMERLY INSTRUCTOR IN PHILIPPINE HISTORY AND GOVERNMENT, PHILIPPINE NORMAL SCHOOL, MANILA

WITH MAPS AND ILLUSTRATIONS



NEW YORK
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1914

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AFFECTIONATELY DEDICATED
TO
MY FORMER PUPILS
IN THE PHILIPPINE ISLANDS

P R E F A C E .

TEN years have passed since this work was adopted for the public schools of the Philippines. These years, sown with fresh events, new ideals, and many changes in the administration of the government of the Philippines, make necessary a new and completely revised edition of this book. It has been necessary to omit and condense some of the material contained in the former editions, in order to make room for a chapter covering the past decade. The long service which this book has rendered seems to justify the selection of material and method of presentation employed in the former edition. The lapse of years, however, has brought changes which make it desirable to readjust the emphasis placed on both the more remote and the nearer past. The following remarks from the preface to the first edition are still an appropriate introduction to this book.

“The period to 1660 occupies nearly one-half

of the book. For two centuries after that date there is little in Philippine history that was not present, in principle, in the foundations laid by the Spanish conquerors. The chapters relating to this epoch discuss the material topically rather than chronologically, in the conviction that themes such as ‘the galleon trade,’ the ‘encomienda’ system, and the like gain in clearness and interest by this method of treatment.

“Necessarily, in so short a work, there are many omissions. The principle which has governed in the selection of events has been the growth of the Filipinos toward civilization and self-government. An effort has been made to explain in an elementary way the origin and results of the more important revolts against Spanish rule. Along with this is given some account of the agricultural and commercial development of the Islands. Thus the struggle to live and the strife for freedom are the two underlying themes of the book.

“Many of the questions with which Philippine history is concerned are darkened by bitter controversies, religious and political, extending to the present day. It is quite possible, therefore, that errors of fact or judgment have crept into these

pages. In a land jarred by the shock of many conflicting nationalities, where a new political structure is rearing itself from the ashes of the old, it cannot be expected that the past will have the same message for all.

"In large measure this book has been based on original sources. The author is particularly indebted to Blair and Robertson's 'The Philippine Islands,' that invaluable collection of original documents relating to the Philippines. Most of the quotations relating to the period 1493-1600 have been taken from this work; in a few cases with a modification of the phraseology of the translations, for the sake of simplicity of style."

The Author desires to renew his expressions of obligation to those who have assisted him in the preparation of this work, in particular Mr. Emerson Christie, of the Ethnological Survey for the Philippine Islands; Mr. Jesse George, formerly prosecuting attorney of the City of Manila; Dr. David P. Barrows, of the University of California; as well as many others.

Finally, he would extend from the shores of these other islands of the Pacific his felicitations to those who teach and those who study these

pages. Time and distance will never lessen his kindly recollection of the Filipinos and the Philippines.

PREScott F. JERNEGAN.

HILO HIGH SCHOOL,

HILO, HAWAII, *April 1, 1914.*

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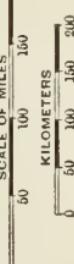
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MAP OF THE PHILIPPINE ISLANDS

★ Capital of the Moro Province
 ◎ Capitals of Districts of the Moro Province
 - - - Boundaries of the Moro Districts
 Capitals of Provinces Underlined

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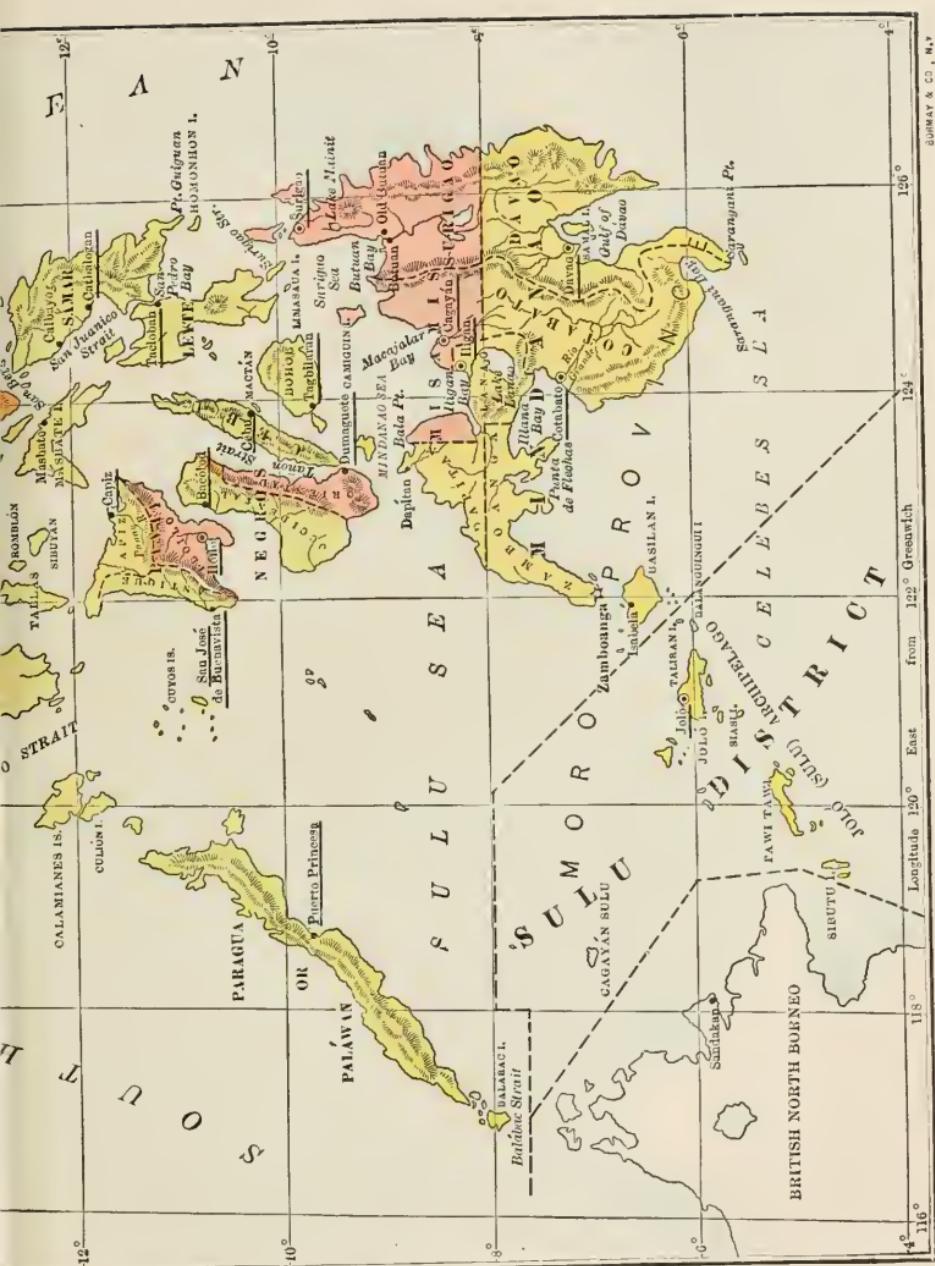
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A SHORT HISTORY OF THE PHILIPPINES.

CHAPTER I.

THE FILIPINO RACES.

Resources of the Philippines.—Nature has made it easy to live in the Philippine Islands. There is plenty of rich land for all who are willing to cultivate it. There is no month when some fruit does not ripen. There is no season when one may not sow or reap some crop. Thousands of horses and cattle could feed on rich pastures that now lie unused. The seas and rivers of the Philippines are full of fish. There are few lands where food is more easily obtained.

Yet after all the centuries that have passed since men first lived in these Islands, their people are poor. Most of their rich soil the plow has never turned. The wealth of their forests and mines waits for a hand to gather it. In other lands, whose soil is stiff with frost half the year, the barns are filled with the harvest. In countries where men must hew their houses from the rocks and dig their fuel from the earth, men have built fair

cities. In the Philippines most of the towns are groups of frail huts, the prey of fire and storm.

The Study of History.—The study of history explains why the lands of the Filipinos lie uncultivated. It tells why the people struggle with poverty. It points out the mistakes of the past and shows the path to follow in the future. Since 1898 there have been many changes in the Philippines. Government, church, education, commerce, and many other things are different from the days of our fathers. History helps us to understand why these changes were made. We can compare the past with the present and see which is the better. The history of the Philippines begins with the study of the first men who made this land their home.

Geography and History.—We cannot fully understand the history of a country unless we know its geography. The forms of the mountains and rivers, the extent of the plains, the kind of soil, and the climate help decide where the cities shall be built. They explain why the people raise certain products. They tell how their commerce arose. They have a great effect upon the language and customs. They help show why some of the people became civilized and others remained wild. We shall therefore study a little of the geography of the Philippines to see what it may teach us about their history.

Luzon.—The great valley of the Cagayan is the

most important part of northern Luzon. It is the home of the Cagayans or Ibanags. Most of the people live along the river banks, because for a century the Spaniards compelled them to plant tobacco there. Four hundred years ago there was no tobacco in the Philippines. Thousands of carabao roamed in the mountains. The rivers were the home of the crocodile; the people lived largely by hunting. Then, as now, many wild tribes lived in the mountains. It is difficult to reach the Cagayan Valley from Manila by land. By sea it is a long voyage; therefore civilization has advanced slowly here.

The central part of Luzon is very mountainous. It looks much the same as when the Spaniards first arrived. The people have changed but little in religion and customs. This is because it was difficult for the Spaniards to reach them. So the few thousand people who lived here when Legazpi came to Manila now number a third of a million uncivilized pagans.

The coastal plain of northwest Luzon has changed much more than the Cagayan Valley, because it is easily reached from Manila by sea or land. Its people, the Ilocanos, were united and industrious, so they have made the wilderness a garden.

A great plain and a great lake fill most of central Luzon. No part of the Philippines is so much changed from ancient times as this. The railroad

through the great plain has made it a land of peaceful farms. Industries and manufactures flourish because they are near great markets.

On the east of the Tayabas Range and in all the country south of the narrow isthmus of Tayabas live the Bicols. The habits and language of this



MAYON VOLCANO.

people in ancient times were much like those of the Visayans. Can you tell why?

The lofty mountains and broken ranges of this peninsula made a refuge for several Negrito and other wild tribes who still live there. This region has but one large river, the Bicol. Vast hemp fields now cover the once barren slopes of ancient volcanoes. Many boats are built in this part of Luzon.

The Visayas.—In the Visayas, though there are many islands, the people are more alike than in the one island of Luzon. This is because it is easier to cross the narrow straits that divide them than it is to pass the lofty ranges of Luzon. It is easy to see why the Visayans have always been famous fishermen and sailors. Each of these islands has had its own kind of history because of some of its geographical features. Bohol is an island of barren mountains and coral reefs. Its scanty soil has compelled its people to become fishermen and traders. They became warlike, because in the olden days they fought pirates from neighboring Mindanao. Their soil and their situation have made them one of the most industrious of the people of the Philippines.

Cebú is thickly populated and advanced in civilization. There are several reasons for this. Its long coast line and low mountains made it easy for the Spaniards to settle there and subdue and convert the people. Cebú is the oldest Spanish town in the Philippines. It is in the central part of the Archipelago, with a fine harbor. In ancient days its chief was one of the most powerful in the Philippines. For all these reasons it is now among the most important cities of the Philippines.

Mindanao.—The island of Mindanao is the second largest island in the Philippines. It produces all that the other islands raise, also the spices and gutta-percha. Mindanáo has the largest rivers and

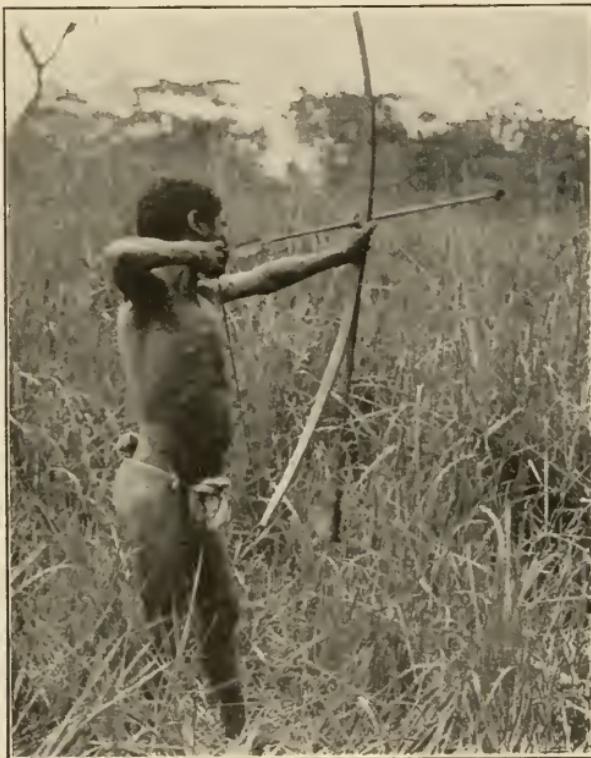
forests and the greatest area of rich, uncultivated land of any of the Philippines. Why, then, has it less people than little Cebú and only one town of importance? Mindanao is large enough and rich enough to support the entire present population of the Philippines. Probably this island was one of the first settled of the Philippines because it is near the great Malayan Islands from which the Filipinos are believed to have come. Yet it is thinly peopled.

One reason is because it has been the home of too many different tribes. Everything great in this world has been done by the united efforts of people who spoke the same language and believed the same things. In Mindanao there are more wild tribes and different religions than in any other island of the Philippines. Let us see why this is so.

The many mountain ranges running in different directions and the trackless forests kept the people from mingling easily. One can get farther from the sea in Mindanao than in any other of the islands. There are many people in the interior who have never seen the ocean or met people of other islands. This has kept them ignorant and uncivilized.

The First Inhabitants.—The first people who lived in these Islands were the Negritos. These are the little black savages who now dwell in the mountains. Most of them are less than five feet tall. They have woolly hair, thick lips, and broad

noses. Clad in little or no clothing, they wander from place to place. A mat of grass thrown over a few poles makes them a house. They hunt deer



A NEGRITO HUNTER.

and wild pigs, catch birds and fish, and raise mountain rice.

Most of the Negritos live in the mountains of Luzon, Negros, Panay, and Mindanao. They do not love towns, churches, or any of the ways of Christian Filipinos. Once an archbishop of Man-

ila reared a Negrito boy, and taught him to read. He was nearly ready to become a priest. One day he could not be found. He had fled to the rocks and woods of his babyhood to live with the birds and the beasts.

No one knows when or how the Negritos came



NEGRITOS OF NORTHERN TAYABAS.

here. The traditions of the Filipinos say that when the lowland tribes arrived the Negritos were the only dwellers in the Islands. At that time they lived on the plains. Because these Negritos refused to become the friends of the new arrivals, they were driven to the mountains. When the wilderness is cleared away and the game gone from the forests, the Negritos will become civilized or

perish. Every race which lives beside a wiser and stronger race must learn to live wisely and well, or it dies out.

The Malayans.—While the little Negritos were still living in the valleys and plains a strange people



SALT SPRINGS, NORTHERN LUZON.

6 landed on their shores. They came sailing up from the south.

At first the Negritos fought the strangers. Then more of the boats and the brown men came till the timid blacks climbed into the mountains to hide and hunt.

The men from the south were Malayans. They probably came from Sumatra or the Malay Penin-

sula. These early comers were not much more civilized than the Negritos. Sometimes they married with these, and lived in peace. There are wild tribes in Mindoro and Paragua which are thought to be a mixture of Malayans and Negritos.

There are many of these half-savage peoples in the Philippines. They speak different dialects. They do not dress the same. Their customs are not all alike. Yet the wild Malayan tribes are more like each other than they are like the Christian tribes.

The Malayans did not all arrive at the same time. They were like the waves of the sea, alike, but coming one after the other. Among the strongest and most numerous of these tribes were the following:

The Igorots.—Nearly all of these live to-day in the mountains of northern Luzon. Most of them dwell in houses built of boards cut from great pine trees. They cultivate their fields carefully, bringing the water in long canals and pipes from the mountains. The men are strong and well formed. They carry heavy loads on their backs all day over the mountains. They have many savage customs.

Head-hunting.—Until recently, an old custom of the Igorots was to cut off the heads of their enemies. They did this not only in war but also at other times. When one of their number fell ill, or died, they sometimes slew the first wayfarer from a strange town. They believed that the

strength of the murdered person passed into the body of the sick. They thought, also, that the death of the stranger pleased the spirit of their dead companion. This practice of the Igorots has



IGOROTS WITH HEAD-AXES.

almost entirely disappeared within the past few years. In the old days it was very common among all the wild tribes. The people of the coast feared the savage mountaineers, and paid them rice every year, as a tribute, that they might not be attacked.

What has been said here of the Igorots is for the most part also true of the Ifugaos, Ilongots,

Tingians, and Kalingas of northern Luzon. The Tingians have a measure of civilization and wealth in some places, while all of these peoples have been docile in their acceptance of the rule of America. In spite of their barbaric customs, they possess many domestic and patriotic virtues.

The Mangyans of Mindoro still use one of the ancient Filipino alphabets. Like some others of the wild tribes, they are in part Negrito.

In Panay, Negros, a part of Mindanao, and elsewhere, the term *Monteses* or *Bukidnon* is used to designate certain wild Malayan tribes. A large number of tribes inhabit Mindanao, some of whom have seldom seen civilized people. The chief of these are the Bagobos, the Mandayas, the Manobos, and the Subanun. These various peoples differ in dress, speech, and habits, but belong to the same grade of advancement; they are all more or less barbaric, though welcoming education, and obedient to the government.

The Place of Woman.—Woman has a very low place among these wild tribes. She does most of the hard work in the fields. Her lot is sad and humble compared with that of woman among the Christian Filipinos. She is often sold in marriage for a few pesos. She lives like the cattle, and serves her husband like a slave. In this and other ways these people have changed but little in the last few centuries.

The Christian Peoples.—After the Malayans had



ILONGOTES OF NORTHERN TAYABAS.

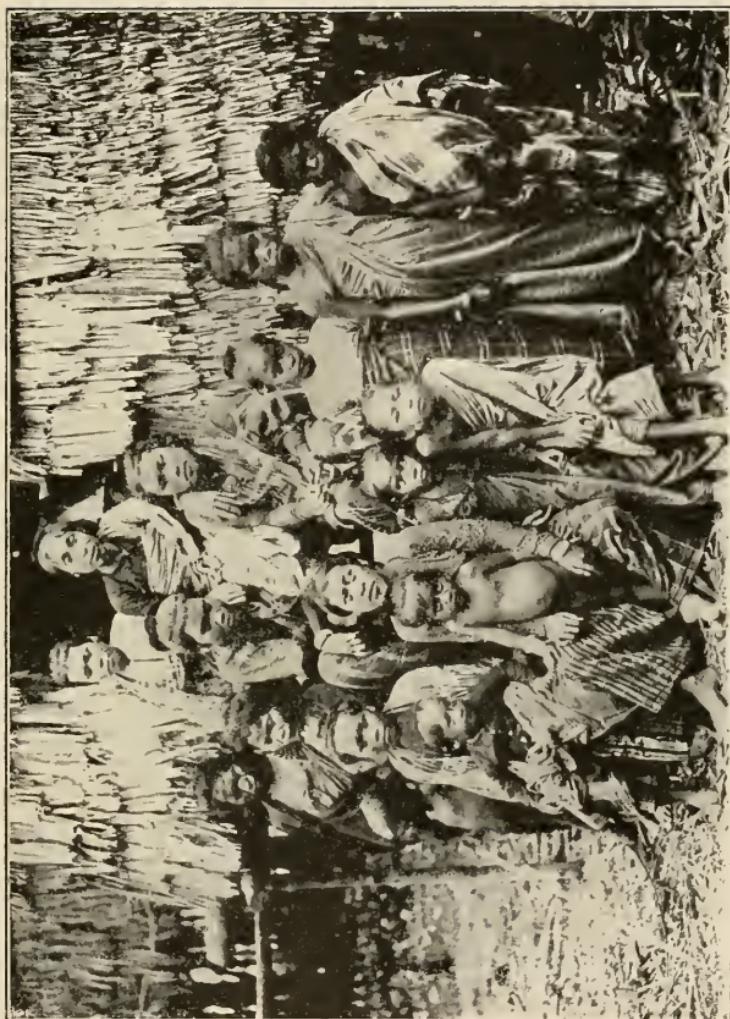
driven the Negritos from their homes, other Malayan tribes came sailing up from the south, and drove the first conquerors from the homes they had

made. These last tribes were more civilized than the ones who came before. They had better weapons and clothes. Some of them had a new and better religion. To-day they compose the eight Christian peoples. The Christians are the Visayans, Tagalos, Ilocanos, Bicols, Pampangans, Pangasinans, Cagayans, and Zambalans.

The Christian tribes have always been the enemies of the wild tribes. They are the peoples to whom most of the history of the Philippines relates. We shall learn from the pens of those who saw them four hundred years ago what they were like when the Spaniards first reached these Islands.

The Moros.—In Mindanao, Palawan, and the Sulu Archipelago live many tribes of Filipinos whom the Spaniards called Moros. The religion of these natives is Mahometanism. The Mahometans whom the Spaniards knew in Europe were called by this name. So when Magellan found that some Filipinos had this same religion he called them Moros.

Mahomet lived in Arabia in the sixth century after the birth of Christ. He said there was but one God, and that he was the prophet of that God. Mecca was and is the holy city of Mahometanism. Some of the Moros go there to worship. Such a journey is called a pilgrimage. Mahomet wrote a book called the Koran. This is the Bible of the Moros.



A GROUP OF MOROS.

About six hundred years ago the priests of Mahomet came to the Malay Peninsula. Next they taught their religion in the islands of Malaysia. About the fifteenth century they reached the Philippines. Many Filipinos accepted the new religion. When the Spaniards arrived, the Moros were teaching this religion in Mindanao, Paragua, the Joló Archipelago, and Luzon.

Mindanao, because of its position at the south of the Archipelago, was one of the first islands to receive the Moros with their new religion. The Moros have always been at war with the mountain tribes. This has prevented the increase of population and commerce. The Moros have enslaved many of the people. No country can become great or civilized through slavery.

The Spaniards were a long time in the Philippines before they settled in Mindanao. This island is so far from Manila that to conquer and convert the people was expensive and difficult. When the Spaniards at different times were threatened by the Chinese and the Dutch, they took away their soldiers from Mindanao. Then the people fell back into their old ways. Therefore Mindanao has made slow progress.

The Sulu Archipelago.—When we look at the sea-girt islands that stretch from Mindanao to Borneo we can easily guess how the people have always lived. These little islands are mountain peaks of coral rock. They are too small for agriculture.

The people for centuries were the traders and pirates of the Philippines. They caught fish and dived for pearls and pearl shells. Their boats visited distant lands, capturing and bartering slaves.

When the followers of the religion of Mahomet



PEARL-FISHING BOATS, SULU.

came from the south they made an easy conquest of these islands. There were no mountains or vast forests to which the people might flee. They must accept the new religion or die. Thus it is that nearly all the dwellers of this archipelago are Moros.

The nature and position of their islands have made the Sulus sailors and warriors. They build the best native boats and make the finest weapons

of any Filipinos. They are different in religion, customs, dress, and language from the Filipinos of the northern and the central islands, but they are of the same blood. Thus we see what wide differences the land that a people inhabit may make in them.

Summary.—The mountains and forests of the Philippines are the home of wild tribes, speaking many tongues and worshiping the ancient gods of the Filipinos. The coasts and larger valleys are inhabited by the civilized Filipinos. The islands with the best harbors and nearest the routes of commerce are most populous and prosperous. Four hundred years ago there were no great cities, nor railroads, or even wagon roads. Pirates sailed the seas and wild animals roamed the woods. No one in Europe had heard of the Philippines. All the people in the Islands were fewer than those who now live in Cebú. They numbered only about half a million. Their languages, religions, and customs were learned in hundreds of different islands and coasts of the Malay Archipelago. They were like flocks of wild birds of different colors and plumage, driven by the storm upon a strange shore. From Lízon to the north it is a long sail to new lands, but to the south one can see from island to island for hundreds of miles. Driven from home by war, by desire for adventure, by hope of gain, or by a chance wind, these races drifted for centuries to the Philippines.

They drove the first inhabitants, the Negritos, from the plains to the mountains. Later comers drove the primitive Malayans to the mountains. There they have kept to the present day their ancient customs, like head-hunting, with little change. They are divided into many tribes; the chief of these are the Igorots, Ifugaos, Ilongots, Tingians, and Kalingas, of Luzon; the Mangyans of Mindoro; the Bukidnon of Panay, Negros and Mindanao; the Tagbanuas of Palawan; and the Bagobos, Mandayas, Manobos, and Subanun of Mindanao. The eight Christian peoples are the Visayans, Tagalogs, Ilocanos, Bicols, Pampangans, Pangasinans, Cagayans, and Zambalans.

The Moros are Filipinos in race, but Mahometan in religion. They were once pirates and are now fishermen, pearl divers, and traders. They are backward in civilization but superior to the wild tribes.

CHAPTER II.

LIFE OF THE ANCIENT FILIPINOS.

Village Government.—Among the ancient Filipinos the village was the unit of government. There was no king over all the people. There was not even a chief for each tribe. Each little town was a kingdom in itself. The population was divided into many hostile groups. Each village chose its own ruler. We shall see why this kept the Filipinos from becoming numerous and rich.

Life in Ancient Times.—The people of these little villages did not respect or obey any chief other than their own headman. Men were born, lived, and died in the same village without ever visiting the people who lived on the other side of the hill. Sometimes they could not understand the language of members of their own tribe a few miles distant. This is so to-day among some mountain tribes. There were no roads and traveling was dangerous. When men went to the fields to plant or reap, they carried the bow and spear with them. Thus they grew up in ignorance of the great world. They cared nothing for the sorrows or joys of any but their own townspeople. They married their near relatives, and so became weak in body and mind.

War and Robbery.—The Filipinos of those times were constantly at war. Robbery and murder were common. If a person was killed by some one from another village, his friends and townspeople attacked that village. For these reasons, the population was kept from increasing rapidly. In time of famine or pestilence one town would not assist another. Commerce was difficult when each man feared his neighbor. In such a state of society no people could become great or happy.

The Headmen.—There were three classes of society: the headmen, the freemen, and the slaves.

The headman obtained his position because he was the best fighter, or the richest man, or because his father was headman. Every one must obey the headman. He was paid a tribute of rice from all except his relatives and the most powerful of the freemen. It was his duty to act as judge in disputes between the members of his village. A council of old men advised him. They decided what punishment must be given to evildoers. The headman also led his people to war.

In later days these headmen were called *cabezas de barangay*. “Barangay” formerly meant a boat. Now it means the group of people that live in a small village. Perhaps the people that came in the same boat settled in one village with their captain as headman.

The headmen of some of the larger villages compelled smaller villages to submit to them. This

was usually the case where the Moros ruled. The chief of Cebú, when Magellan arrived, was accustomed to receive tribute from several villages. Sometimes the chiefs of these subject towns met in a council with the greater chief. Chirino, who came to the Philippines in 1590, said:

"It is customary for these villages to be divided into districts which they call *barangayes*. Each one of these is under the command of a chief, who governs it and appoints those who are to do all that is necessary. The latter are called *datos*. At this time Taytay (in Laguna) had four hundred families and was divided into four *barangayes*; therefore there were four *datos*. Each of the *datos* had charge of one *barangay*."

The Freemen.—The freemen, called among the Tagalogs *timauas* or *maharlica*, were subject to the headman, but were not slaves. Usually they did not pay tribute, but the headman could ask their help in time of need, such as house-building, or harvest. They could have their own land and houses, and possess slaves.

Slaves.—Slaves were of two classes. The first, called by the Tagalogs *aliping namamahay*, were only partly slaves. They usually planted land which their master rented to them, and did not live in his house. These people owed debts of service to their masters. They had to work without pay at seed-time, harvest, house- or boat-building; in fact, whenever their owners called for them. If they had children, these children became slaves.

The second class of slaves, called *sagigilid*, lived in their master's house and served him without pay. These persons were absolute slaves. Their master could kill them for any offense.

Yet slaves were not treated so harshly among the Filipinos as in some other countries. Sometimes they did so little work that their masters found it hard to get food for them. Favorite slaves were treated like members of the family.

Causes of Enslavement.—Slaves were made such by birth, captivity, adoption, on account of debt, as a punishment, and for other reasons.

Captivity was the chief of these causes. When a hostile village was captured, those who were not killed in battle were offered in sacrifice to the gods, held for ransom, or enslaved. Children and the aged were usually sacrificed or held for ransom. The young and strong were kept as slaves. Members of the same tribe enslaved each other in these village wars.

Many fell into slavery through debt. So small a debt as five pesos caused enslavement for life. Children sold themselves into slavery to pay the debts of their parents. Evil as the practice was, it shows us how faithful the Filipinos were in guarding the honor of their parents.

A very small offense against a headman or free-man was punished by enslavement. For passing under the house of a headman, crossing his fields, breaking a tool or dish, letting dust fall on him

when he passed under a house, people were made slaves for life. When a man committed a great crime, his relatives were also enslaved. All these practices made the hearts of the people very hard and cruel.

Crimes.—Crimes were punished by fines, enslavement, or death. There were no prisons, as now, where men were shut up and made to work. If the punishment was the loss of liberty, the criminal became the slave of the person he had wronged or of the headman. Theft and robbery were usually punished by enslavement; in serious cases by death.

Discovery of a Thief.—When it was desired to find out who had stolen something, the suspected thieves were given a piece of cloth or a large leaf. If one of them returned the stolen object wrapped in this covering, he was pardoned. If the object was not returned, the suspected persons were put under water, and the one who came to the surface first was considered guilty. There were other tests like these. The different tribes had different customs.

Dress and Ornaments.—Legazpi said, in 1565, of the people of Cibabao, one of the Visayas:

“These people wear clothes but they go barefooted. Their dress is made of cotton, or of a kind of grass like raw silk. . . . The people wear gold earrings, bracelets, and necklets. Wherever we went we found a great show of these things.”

The natives of Luzon wore a blue or black spotted jacket. The head, legs, and feet were bare. A narrow strip of cloth was bound about the head. The chiefs wore a red jacket. Necklaces of gold, heavy gold bracelets set with precious stones, and anklets made of strings of agates were worn by the rich.

Tattooing.—The Visayans and the inhabitants of Albay and Camarines practiced tattooing, that is, they marked pictures in their skin with blue ink. Frequently they blackened their teeth. Often they made holes in them and filled these holes with gold. Slaves were not allowed to tattoo themselves.

Tattoo marks were signs that the owner had done brave deeds. Many of the wild tribes still follow this practice.

Weapons.—Legazpi said :

"The weapons generally used in the Philippines are swords and daggers; lances with iron points, one and one-half palms in length; and a few bows and arrows. Whenever the natives leave their houses, even if it is only to go to the house of a neighbor, they carry these weapons; for they are always watchful and distrustful of one another."

Besides the weapons mentioned by Legazpi, the blow-gun and throwing-sticks were used. Among the Tagalogs and Moros a few firearms and small cannon were in use at the arrival of the Spaniards. Legazpi says the natives obtained these from the Chinese.

For defensive armor the Filipinos used thick coverings of cotton, reaching to the feet, corselets



A MORO WARRIOR IN COAT OF MAIL.

of wood or buffalo-hide, long wooden shields, and leather helmets.

Commerce.—The Filipinos of the sixteenth century traded mainly with Borneo, Japan, and China. From Nagasaki, in Japan, came silks, cotton, and

iron utensils. No money was in use, but gold-dust was often used in exchange for goods. The natives carried little balances to weigh this gold.

Legazpi, in a letter to Philip II, said:

"Farther north than our settlement are some large islands called Luzon and Vindoro where the Chinese and Japanese come every year to trade. They bring silks, woolens, bells, porcelains, perfumes, iron, tin, colored cotton cloths, and other small wares. In return they take away gold and wax. The people of these two islands are Moros, and having bought what the Chinese and Japanese bring, they trade these same goods throughout this archipelago of islands."

Writing.—The principal Filipino tribes had written alphabets, but no books. They wrote from the bottom of the page to the top in columns, and from the left to the right side of the page. There were fourteen to seventeen letters in their alphabets. It is said that many of the people knew how to write. Their records were very simple. They kept accounts of the number of their animals and of other business matters, and wrote letters.

The natives used a sharp point of iron or wood with which they wrote on banana-leaves or bamboo joints. With such frail paper, and houses which burned so easily, it is not strange that no old Filipino books have been preserved. The Moros have old family records that tell the names of their ancestors for a few generations past.

ALPHABETS IN USE AT THE TIME OF THE SPANISH DISCOVERY.

A	ଅ
B	ବୁ
C	କୁ
D	ଦୁ
E-I	ଇନ୍ଦ୍ରି
F	ଫାଲୁ
G	ଗୁମୁ
H	ହୁମୁ
K	କୁମୁ
L	ଲୁମୁ
M	ମୁମୁ
N	ନୁମୁ
O-U	ଓମୁ
P	ପୁମୁ
R	ରୁମୁ
S	ଶୁମୁ
T	ତୁମୁ
V	ବୁମୁ
W	ଓମୁ
X	ଖୁମୁ
Y	ଯୁମୁ
Z	ଜୁମୁ

28 *Mangyan.*

Tagbanua.

Tagalog.

Comingtang.

Bulacan—Tondo.

Visaya.

Pampangan.

Pangasinan.

Ilocoano.

Asaka.

Toba.

Bugui.

Bornean.

Javan.

Arabic.

Hebrew.

Civilization.—The simple natives whom the Spaniards found here knew nothing of their past but a few traditions which were passed from parent to child by speech. In their wanderings from island to island they had forgotten the past. They had not been here long enough to build up a good civilization. They were pioneers, fighting battles with many enemies. Without books, roads, temples, or fine houses, they were not what we now call a civilized people. But if the early Filipinos were far behind China, Japan, India, and Europe, they have since shown themselves willing to learn. The ancestors of all the great nations of to-day were once ignorant savages. It is no more disgrace for a people to be young than it is for a child to be young. The Filipinos need not be ashamed that their ancestors four hundred years ago were not highly civilized. The real glory of any people is not in its past, but in the use it makes of the present.

Amusements.—The amusements of the ancient Filipinos were few and simple. They were fond of music, singing, and dancing. Their musical instruments were very simple, and their dances such as those of the wild tribes to-day. They were fond of feasting and of wine. Cock-fighting was seen in Palawan by Magellan's men. Some of their amusements were such as we would not think permissible to-day.

Marriage Customs.—Marriages were arranged as

the parents wished. The children were promised in marriage at an early age; sometimes before they were born. This custom still exists among the wild tribes.



AN IGOROT DANCE.

Marriage was not a matter of love, but of purchase. The bridegroom paid the parents of the bride a price in slaves, jewelry, furniture, land, or whatever else he had. The mother of the bride received a part of this, called by the Tagalogs *bigaysusu*. The other part was to pay the expenses of the wedding celebration, and to provide for the rearing of a family. This was called the *bigaycaya*.

The bridegroom was also required to work for the parents of the bride during several years after marriage. He must assist them at seed-time and harvest, and on other occasions. Many laws were made by the Spaniards to stop this practice, but it lasted long after they came. The Filipinos of that day wanted their children to be girls because of the goods and labor for which they could be sold.

The ceremony of marriage was begun by killing a pig. This was done by a priestess. She then blessed the bridal couple. Old women fed them from the same plate. After this followed a great feast. At this feast they ate and drank for many hours.

In return for the payment he made and the labor he gave for his wife, the man made the woman work like a slave.

Among the poor, and in the wilder tribes, marriage was very simple. Sometimes there was no ceremony. In some islands polygamy was practiced.

Religion.—To understand the Filipino forefathers we must not only know about their wars and laws, their dress and commerce. The most important fact about any people is its religion. The religion of a people tells us what they value most, and how well they can think. So we shall next study the ancient religion of the Filipinos.

The Filipinos of the sixteenth century had no sacred book like the Bible or the Koran. The par-

ents told the story of the gods to their children. Many of their songs were religious chants. These songs told of the birth, relationships, and great deeds of their gods. They sang these chants while rowing boats, at feasts, funerals, and while working in the fields.

There were no regular forms of prayer used by all alike. They had no regular day and hour for worship. There was not in all the Islands a church or temple. Sometimes they built huts, where some one of their many gods was worshiped. Usually they prayed under the open sky.

The Great God.—The Filipinos believed that there was one great God over many lesser gods. This great God was called *Bathála*, Creator, by the Tagalogs; *Laón*, Antiquity, by the Visayans; and *Kabunián*, the Sun, by the Ilocanos and the Igorots. Some writers say that the rainbow was thought to be the home of this God. It was considered a sin to point at the rainbow. Some thought that those who were killed by lightning or the sword traveled to *Bathála* by the path of the rainbow.

The Worship of Anitos.—Most of the prayers of the Filipinos were offered to the lesser gods. They believed that when any one died, his soul entered into some object, such as a tree, rock, or river. Certain birds and other animals, especially the crocodile, were thought to be the home of the departed spirit. These spirits of their dead ances-

tors were called *anitos*, or *nonos*, by the Tagalogs; *diuata* by the Visayans; and by other names.

Household Gods.—The anitos of a family were often represented by little idols made of wood or metal to show the dead parent in his new form. Thus they would set the tooth of a crocodile in gold, and crown it with a head of gold. This



TAAL VOLCANO.

Showed that the anito was living in the body of a crocodile. These family anitos were their household gods.

Nature Spirits.—The anitos of the trees, the rocks, and the fields were not represented by idols. Many of these were not the spirits of dead ancestors, but nature spirits. There was nothing which

might not be worshiped as an anito. Useful objects, such as salt, rice, gold, silver, anything in fact that interested the ancient Filipino, might seem to him the home or sign of a god.

Wherever the Filipino turned, the gods were with him. Nine hundred gods and superstitious beliefs of the early Filipinos have been counted.

Prayers.—Though the Filipinos had no true religion, they were full of fears and hopes about the unseen gods. They asked the help of the anitos in various undertakings. From the anito they sought freedom from famine, sickness, and other evils. Before doing the following acts they asked permission of the anitos, clasping their hands and bowing while they prayed: picking a fruit or a flower, passing by or cutting down a big tree, crossing a valley, river, or plowed field.

Good and Bad Anitos.—Some anitos were believed to be good and friendly, others evil. Most of the Filipinos did not think that the anitos protected them because they were good men and women, but because they gave the anitos offerings of food and human sacrifices. The tribes on the coast thought that the evil anitos were the spirits of their Negrito enemies, and the good anitos the spirits of their Malayan ancestors who drove the Negritos to the mountains.

Heaven.—The ancient Filipinos believed in a life after death. Some thought that at death the soul crossed a river or lake in a boat rowed by an aged

ferryman. Then the soul dwelt in flowery fields, eating, drinking, and idling till it returned to earth. It was believed that the brave, the just, and the good entered heaven, and the bad a place of punishment.

The Soul.—They fancied that the soul was easily separated from the body and lost during sleep, or while one was walking in the woods. If a man became insane, it was believed that his soul had strayed. Friends took the insane person to the place where his reason had left him. There cries were made to the soul, calling it back to the body.

Priests and Priestesses.—More women acted as ministers of religion than men. They were usually old, and said that they were led by the anitos. These old women directed the ceremonies at marriages and funerals. They tried to cure the sick. At the religious feasts they offered the prayers over the sacrifices. Some of them gained wealth, but they were not beloved by the people. There were about twelve kinds of priests and priestesses among the Tagalogs. The most important was called the *sonat*. Only people of importance could be *sonat*. They claimed the power to forgive sins, or to condemn people. They could also appoint other priests. The poor usually could not get their services.

Religious Customs of the Cebuans.—A writer who was with Legazpi said of the Cebuans:

"They worship their ancestors as gods. When they are ill, or have any other necessity, they go to their graves with great weeping and prayer to beg their ancestors for health, protection, and aid. They make certain alms and prayers there. And in the same manner they call upon the devil, and they say that they cause him to appear in a hollow reed, and that there he talks with their priestesses. Their priests are, as a general rule, women who make this prayer and talk with the devil, and then give his answer to the people, telling them what offerings of birds and other things they must make. When any chief dies, they kill some of his slaves; a greater or less number according to his rank and wealth. They are all buried in coffins made out of two boards, and they bury with them their finest clothes, porcelain ware, and gold jewels. Some are buried in the ground, and others of the chief men are placed in lofty houses."

Conclusions.—The ancient Filipino knew how to govern a village, but not a tribe or a nation. The ancestors of the Christian Filipinos of to-day were not savages four hundred years ago. Many of their laws were just and wise. They had learned the first lesson of government, but only the first. No people can become great who depend upon the labor of slaves. The great nations of the world have become great because their citizens built their fortunes by their own industry and intelligence. They did not despise labor. In Mindanao and Joló the Moros lived by piracy and slavery throughout the period of Spanish rule. But their country has not become fruitful and rich like Luzon and the Visayas, where slavery was stopped. The ancient

Filipino was not in the path of progress four hundred years ago. The Igorot, left almost alone in his mountains by the Spaniard, is very little different from what he was centuries ago. The ancient civilization of the Tagalog and the Visayan was not much different from that of the wild tribes now. Had no people come from Europe or Asia with new light for the Philippines, the Islands would be far less prosperous and happy than they now are.

There were many priests speaking for many gods. They were not like the priests of the Christian religion, who believe and teach nearly alike. The ancient Filipino priests were like the headmen, divided against themselves. Any one who could persuade the ignorant that he had the favor of some strong anito could become a priest. Just as there was no one government for all islands, so there was no united body of priests. The priests were like an army without leaders. This is one reason why Mahometanism and Christianity made such easy and rapid progress in the Philippines.

Summary.—The village was the unit of government. Towns were hostile to each other. Robbery was common, and commerce was small. The three classes of society were: the headmen, the freemen, and the slaves. Councils of old men advised the headman. Some chiefs ruled over several villages. Slaves were of two classes, absolute slaves and slaves who owed services in time of need. Slaves

became such by birth, captivity, debt, and other reasons. Slavery was mild in form. There were no prisons. There were peculiar "tests" for discovering criminals. People wore many ornaments. Some were tattooed. Daggers, spears, and bows were the chief weapons. Commerce was chiefly with China and Japan. The Moros were the principal traders. There were several ancient Filipino alphabets. Many knew how to write. There were no books. They had the beginnings of civilization. Music, singing, and dancing were their chief amusements. Marriage was by purchase, a part for the mother of the bride, a part for the new family. They worshiped the spirits of their ancestors and of natural objects. They believed in a great god over lesser gods. The crocodile was especially revered. They believed in good and evil anitos. There were several kinds of priests. Women were often priests. There were no temples or sacred books.

CHAPTER III.

DISCOVERY OF THE PHILIPPINES BY EUROPEANS.

European Trade with the East.—Before the year 1500 the people of Europe brought goods from the East across Asia by caravans. The silks, spices, gems, and other luxuries of India and China were carried on the backs of camels to the Black and the Mediterranean seas. There they were put into ships and sent to Venice and Genoa. This was a long, dangerous, and expensive route. In 1453 the Turks captured Constantinople. They were the enemies of the Christians of Europe, and they would no longer allow this traffic between the east and the west. So it was now necessary to find another route to the east. The search for this route led to the discovery of the Philippines.

A Sea-route from Europe to India.—The Portuguese were the best sailors in those days. Under the protection of the brave and wise “Prince Henry the Navigator,” they made voyage after voyage down the west coast of Africa. At that time people thought that the ocean toward the south grew hotter and hotter till the water boiled. It was a great

surprise to them to find that south of the equator the water began to grow cooler. Finally Vasco da Gama reached India by sea in 1498. Albuquerque conquered Malacca in 1511. He saw there two large boats from Luzon, but he did not know where that island was. The next year the Portuguese discovered the Moluccas, or Spice Islands. From these islands came the pepper, cinnamon, cloves, and other spices so much liked in Europe.



FERDINAND MAGELLAN.

Ferdinand Magellan.—Magellan was a Portuguese nobleman and naval officer. He was a brave,

ambitious sailor. Serrano, one of the captains who discovered the Spice Islands, wrote to his friend, Magellan, an account of them.

Magellan believed that he could find a western sea-route to these islands. The lands which Columbus had discovered a few years before were thought to be a part of Asia. Magellan thought that the newly discovered Spice Islands lay in the sea a short distance west of Mexico. He told his plan to the King of Portugal, but the king would not give him ships for his voyage.

The Demarcation Lines.—After the discoveries of Columbus, the Spanish and the Portuguese quarreled about the possession of the new lands. So in 1493 Pope Alexander VI. drew a line through the Atlantic Ocean from north to south, one hundred leagues west of the Azores Islands. New lands west of this line were to belong to Spain; those to the east of it to Portugal. The next year the kings of Spain and Portugal moved this line to a point three hundred and seventy leagues west of the Cape Verde Islands. The Spice Islands had been discovered by sailing east, but Magellan thought that they were nearer by a western route. If so, they would be on the western side of the demarcation line, and belong to Spain.

Magellan and Charles I.—Refused aid by his own king, Magellan went to Spain. He told King Charles I. that the rich islands which the Portuguese had discovered lay within the part of the

world set aside for Spanish discovery. He offered to find a western route to these islands, and to conquer and settle them for Spain.

King Charles gave Magellan a fleet of five small ships for his voyage of discovery and conquest.



CHARLES I. OF SPAIN.

The largest of them was only one hundred and thirty-two tons in size. That is about half as large as one of our little coast-guard steamers. Several fleets like Magellan's could be put into one of the big steamships that come to Manila from America.

The king gave Magellan the sole right to make discoveries for Spain in the South Sea for ten years. No one else might do this. Magellan was to have a share of the profits from trading with the natives. He was to become governor of the new lands. It took much patience and skill to make this contract with the king; for Magellan had many enemies.

Magellan Sails.—The fleet sailed from Spain, August 10, 1519. There were two hundred and thirty-five men. The ships were filled with everything necessary for a long voyage over unknown seas. The names of these famous ships were: *Victoria*, *La Trinidad*, *Concepción*, *San Antonio*, and *Santiago*.

Stopping a few days at the Canary Islands, they reached Brazil in December. The sailors became discouraged as they sailed for months toward the south in search of a passage. At the mouth of the broad Rio de la Plata they thought they had found the desired opening to the west. Again disappointed, a mutiny broke out. Magellan was obliged to punish several men with death. One of his captains and a priest he abandoned on the desert coast of Patagonia.

Wreck and Desertion.—In April, 1520, the fleet stopped for the southern winter at Port St. Julian, south of the Rio de la Plata. The *Santiago*, which had gone ahead, was now wrecked. This misfortune greatly disheartened all. Still Magellan sailed on. November 1, 1520, he entered the strait which

now bears his name. He himself called it "Strait of all Saints." The *San Antonio* sailed ahead of the other ships to explore the strait. When she was out of sight of Magellan, her captain turned his ship toward Spain, and deserted his comrades.

The Pacific.—After a month's anxious battling with the currents and winds, Magellan entered the greatest of oceans. He called it the "Pacific" because of its quiet waters. No one then knew how broad it was. Had they known, they might not have dared to cross it. Their voyage across the Pacific, of three months and twenty days, was one of terrible suffering. Nineteen men died. They boiled their food in the salt sea-water. They ate rats and gnawed leather. In this long journey they passed two desolate, rocky islands, which in their grief they called "The Unfortunates."

Discovery of the Philippines.—March 6, 1521, they sighted some small islands. Many boats sailed to meet them from the shore. So they called these islands the "Isles of Sails." The natives were such thieves that they also called the islands the *Ladrones*, or "thieves."

Refreshed by the fruits and vegetables which they obtained here, they sailed westward till March 16th. On this day they saw a lofty island called *Zamal* (*Sámar*). This was probably near Cape Guiuan. The next day they landed on the island of Homonhon, or Malhon, then called *Humunú*. Here they built two huts for the sick, whom Ma-

gellan tended with his own hands. A canoe with nine natives visited them here. These were the first Filipinos the Spaniards saw.

After a few days the Spaniards sailed to the islands the "Isles of Sails." The natives were such traded and feasted with two Moro chiefs from Mindanao. They helped the natives harvest their rice, exchanged presents with them, and treated them as friends.

First Mass in the Philippines.—On the last day of March, 1521, they celebrated on the island of Limasaua the first mass said in the Philippines. Here Magellan erected a cross and took possession of the Islands. He plucked grass and broke off branches of trees. By this ceremony he claimed the land for the King of Spain. He named the islands the *Archipiélago de San Lázaro*. For many years, however, they were called the "Western Islands."

Magellan at Cebú.—From Limasaua Magellan sailed to Cebú, taking with him one of the chiefs and several other natives. The chief of Cebú was Rajá Humabon. With him Magellan made a blood compact after the custom of those times. Each drank blood taken from the veins of the other and mixed with his own blood. Several days were used in making a treaty of peace. At first the chief of Cebú wished to make Magellan pay tribute. Magellan refused to do this. He told Humabon that he would destroy his towns if he did not submit to

the Spaniards. The chief had heard of the Portuguese, who had taken the Spice Islands, and knew how terrible the weapons of the Spaniards were. So he yielded.

Magellan landed many goods for trade with the natives. He told his men not to let the Cebuans know how much the Spaniards valued gold, for the natives were willing to give a great price for the trifles, like mirrors and bells, which the Spaniards sold.

Baptism of the Cebuans.—The Spaniards at once taught Humabon the Catholic faith. The chief and 800 of his subjects were baptized in one day. An early writer says that within eight days all the people of Cebú and the near-by islands were baptized. All of the towns on Cebú now submitted to Magellan, who promised to help them fight their enemies.

Death of Magellan.—The chief of the island of Mactan, just east of Cebú, was the sworn enemy of Humabon. He refused to accept the rule of the white conquerors. Magellan with sixty soldiers in armor sailed over to Mactan in the night. At daylight he was attacked by hundreds of natives. Twenty boat-loads of Cebuans went with Magellan, but he would not let them assist him, for he wished to show them how well the Spaniards could fight. His pride cost him his life. He was soon wounded in the leg with an arrow, and then in the face and arm with a lance. Then his left leg was cut with a



MAGELLAN PLANTING THE CROSS IN THE PHILIPPINES.

bolo and he fell. Eight other Spaniards were killed. Only fifteen of the natives fell.

So perished the bravest sailor of his day. A monument marks the spot in Mactan where he was killed. If he had been a man of the tact and pru-



THE MAGELLAN MONUMENT, MANILA.

dence of Legazpi, Spanish rule in the Philippines would have begun forty years sooner than it did.

Massacre of Spaniards at Cebú.—The fame of the Spaniards was destroyed by this defeat. The Cebuans no longer thought it impossible to resist them. A former slave of Magellan told Humabon that, if he did not kill the Spaniards, they would

make slaves of him and his people. The chief therefore planned to kill them. He invited the Spaniards to a banquet. He forgot the blood compact, his baptism, and the fact that Magellan died fighting the enemies of Cebú. While the Spaniards were enjoying the feast, twenty-three of them were suddenly massacred. Juan Serrano escaped to the beach. He called to his companions in the ships and begged them to rescue him. They refused to offer a ransom for him, and sailed away. We can not admire the treachery of the natives or the heartlessness of the Spaniards.

Elcano Sails Around the Globe.—The *Victoria*, in command of Juan Sebastián de Elcano, sailed on around the world to Spain, by way of the Cape of Good Hope. She was the first ship to encircle the globe. Her voyage was the most daring and interesting ever made. The vast Pacific had been crossed, a strait found connecting it with the Atlantic, and a new archipelago discovered. All Europe now knew that the world was round. This was the greatest discovery, perhaps, that man ever made.

Demarcation Line of 1529.—Loaisa and Saavedra followed Magellan to the Philippines within a few years. Both of their expeditions were failures. The value of the Philippines was not yet understood. They produced few spices. The Moluccas were considered much more valuable. Portuguese and Spanish both claimed these islands. To end

the quarrel, Charles I., in 1529, gave up his claim to the Moluccas to the King of Portugal for 350,000 ducats. Really, Spain had no right to the Philippines, because they were on the eastern half of the globe, in Portuguese territory. A new line was now established 297 leagues east of the Moluccas. This left the Philippines on the Portuguese side of the line. Still Spain continued her attempts to conquer them. Thus she sold what she did not own, and took by force what she had already sold.

Expedition of Villalobos.—This leader left Mexico in 1542. King Charles sent him “For the discovery, conquest, and colonization of the islands and provinces of the southern sea toward the west.” Villalobos partly explored Mindanao. After struggling with hunger and hostile natives for two years, he gave up the attempt to make a settlement in the Philippines, dying at Amboina, in the Spice Islands.

It was Villalobos who gave the name “*Felipinas*” to Leyte and some smaller islands in 1543. This was in honor of Prince Felipe, son of Charles I., who later, as Philip II., sent Legazpi to the Philippines.

Summary.—The Portuguese Vasco da Gama reached India via the Cape of Good Hope in 1498. Albuquerque conquered Malacca in 1511. This diverted the trade with the East, which the conquest of Constantinople in 1453 had checked. Magellan tried to find a western route to the Spice Islands. Charles I. of Spain fitted out his expe-

dition. With five ships he sailed through the Straits of Magellan, across the Pacific and discovered the Philippines, March 6, 1521. He first landed on Homonhon, celebrated the first mass in the Philippines on Limasaua, then settled in Cebú, and was killed at Mactan. Juan de Elcano completed the voyage around the globe in the *Victoria*. Many natives were Christianized at this time, but they massacred some Spaniards at Cebú and drove them away. Charles I and the King of Portugal established a line 297 leagues east of the Moluccas. Islands west of this line were to belong to Portugal. This gave them the Philippines. Nevertheless, Spain later on sent Villalobos to conquer them. Villalobos named the islands "Felipinas" in 1543, in honor of Prince Felipe, son of Charles I.

CHAPTER IV.

THE CONQUEST OF THE PHILIPPINES.

The King's Command.—Philip II., in whose honor the Philippines had been named, came to his throne in 1556. He desired to conquer the Islands which bore his name. Nearly forty years had passed since their discovery by Magellan. Still, there was no Spanish settlement in the Philippines. So in 1559 Philip wrote to the Viceroy of Mexico and commanded him to send ships

"for the discovery of the western islands toward the Malucos such as the Phelipinas and others which lie within our demarcation and are said likewise to contain spice."

The viceroy replied:

"It is impossible to go to the Filipinas Islands without breaking the treaty, because the latter are no less within the treaty than the Malucos."

He meant that Philip would break the promise his father, Charles I., made to the King of Portugal in 1529, if he should send ships to the Philippines.

Philip now sought the opinion of the famous friar, Urdaneta.

Andrés de Urdaneta.—This Augustinian friar was chosen by Philip as the spiritual leader and chief navigator of the expedition of Legazpi. Urdaneta was born in 1498. He was formerly an army captain. He was with Loaisa's expedition, and had spent ten years in and near the Spice Islands. In 1552 he became an Augustinian friar in the city of Mexico. He was a brave soldier, the greatest geographer of his time, and a worthy priest. Urdaneta was a friend and relative of Legazpi.

In reply to the king's request that he go with the new expedition, Urdaneta said that the Philippines were not on Spain's side of the demarcation line of 1529. He wrote:

"Therefore it would not be right for your majesty to order the said vessels to the Filipina Island without showing some lawful or pious reason therefor."

In spite of the opinions of the viceroy and Urdaneta, Philip determined to send the expedition.

Legazpi.—Miguel Lopez de Legazpi was chosen commander of the fleet. He was born in 1502 in Spain. He came to Mexico when a young man, and became secretary of the council of the city of Mexico. He was at this time a wealthy land-owner. He spent much of his own money in the

preparation of this expedition. Legazpi was a wise, just, and generous man. He deserves the fame he has gained in history.

The Voyage of Legazpi.—Legazpi's fleet sailed from Navidad, Mexico, November 21, 1564. There were five ships and 380 men. Four Augustinian friars accompanied Urdaneta. At first the fleet sailed toward New Guinea, as Urdaneta wished. When five days from port the course of the ships was changed to the direction of the Philippines. Legazpi did this because sealed letters which he carried from the Supreme Court ordered this change. He said:

"The religious in the fleet were very sorry at this, saying that they had been deceived; and had they known while yet ashore that such a route was to be sailed, they would not have gone with the expedition, for the reasons that Fray Andrés de Urdaneta had given in Mexico."

Arrival in the Philippines.—Legazpi reached Cebú February 13, 1565. He did not land at this time, as the natives were unfriendly, and brought him little food. For two months he sent boats from island to island to get provisions and find the best place to settle. Negros, Panay, Leyte, and Mindanao were visited. The Spaniards had several sea-fights with Moros. In Butuan they traded with Luzon boats for gold and wax. Finally it was decided, against Urdaneta's wish, to settle in Cebú. This brave and just friar was so sure it was wrong to

do this that he would not even talk about the plan.

The Settlement of Cebú.—April 27th the fleet appeared before Cebú. The natives were hostile, so



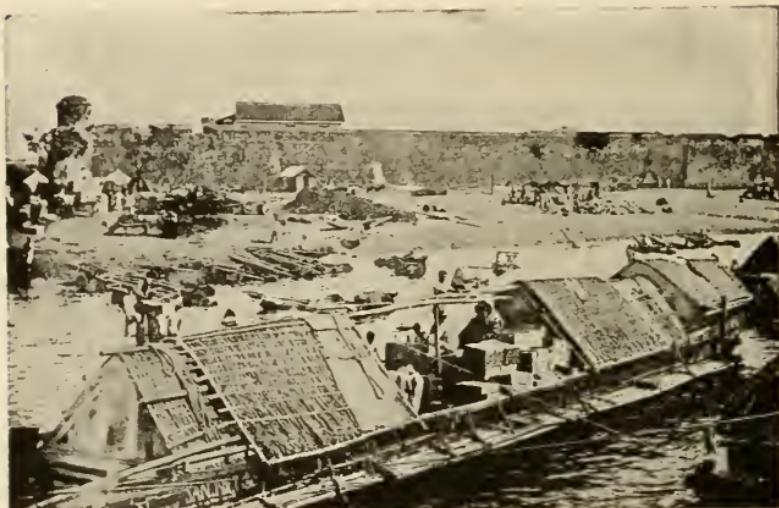
OLD FORT AT CEBÚ.

Legazpi landed soldiers to capture the town. The Cebuans fled. One hundred houses were burned, either by a shot from the vessels, or because the Cebuans set fire to them.

May 8th the fort was begun, and Legazpi took formal possession of the town in the name of Spain. He called it "San Miguel." A palisade of stakes was built, enclosing a triangular village. A church was erected. Tupas, the chief of Cebú, was much alarmed when reminded of the massacre of Magel-

lan's men. He was promised forgiveness if he remained peaceable.

Legazpi's Treatment of the Cebuans.—Legazpi treated the natives kindly and justly. He was not so rash a man as Magellan, and he expected to live all



THE HARBOR OF CEBÚ.

his life in the Philippines; so he was very patient. The natives were not allowed to bring weapons into San Miguel. They were required to sell their goods at a fair price. Legazpi made his men pay for everything they took from the natives. Gradually he won the friendship of many villages. Martin de Goiti, his *maestre de campo*, or field marshal, spent most of his time sailing about looking for food. Sometimes the soldiers had to eat rats.

Legazpi's men drank too much wine. He had to

hang several to suppress a mutiny. He also forbade them to open the graves of the natives and steal the gold jewels and ornaments which they buried with their dead. In all things he tried to deal justly.

Legazpi, "Adelantado."—In June, 1569, Juan de la Isla arrived at Cebú from Cadiz with three ships. He brought a letter from King Philip for Legazpi, ordering him to take possession of the Philippines for Spain. Legazpi was made governor of all the Philippines with the title of *Adelantado*. He immediately went to Cebú and organized a city government. He appointed Guido de Lavezaris governor of the city, and gave lands to the Spaniards who settled there. He named the town the "City of the Holy Name of God."

First Expedition to Luzon.—The Spaniards now had few guns and little ammunition. One-third of their men were without arms. They sent cannon to Mexico as ballast for ships, because there was no powder for them. The natives of Panay often refused to plant their fields, hoping thus to starve out the Spaniards. Four years of tribute-paying and the new religion had not taught them to love their masters. Boats had often come with stories of the richer island of Luzon to the north. So Legazpi now determined to send an expedition to explore it.

On the 8th of May, 1570, one hundred and twenty Spaniards and fifteen *paraos* manned by

Visayans left the River of Panay for Luzon. Martin de Goiti commanded.

Juan de Salcedo.—With De Goiti went Juan de Salcedo. Salcedo was a grandson of Legazpi. He was born in Mexico in 1549. He reached Cebú in 1567, at eighteen years of age. He was a brave and noble young man. Already he had fought successfully the pirates of Mindoro, who had been killing and burning along the coasts of Panay.

On the way to Manila, Salcedo went up the Pan-sípit River to Bombón Lake. Here he was wounded in the leg by a poisoned arrow in a fight with the Moros. He went back to De Goiti and they sailed into Manila Bay.

At ten in the morning, May 19th, they entered the Pasig River. The town was defended by a palisade of stakes, and small cannon were at the gates. Hundreds of warriors waited at the water's edge. De Goiti landed, and first met Lacandola, the chief of Tondo, uncle of Soliman. De Goiti and the two chiefs pledged their faith to each other in a blood compact. A few days later the natives fired upon the Spanish boats without warning. It is said that Soliman fired the first cannon-shot with his own hand. The Spaniards landed at once and captured the fort. They burned the town, killing one hundred natives and capturing eighty. They found the clay and wax mold for a cannon over five meters long. The inhabitants fled up the Pasig in boats, and left Manila deserted. De Goiti, fearing

that the winds would become contrary, returned at once to Panay. The battle of Manila and the formal taking possession of Luzon occurred June 6, 1570.

Second Expedition to Luzon.—The day after Easter, 1571, Legazpi with twenty-seven boats and 280 men again sailed for Luzon. When the people of Manila saw another Spanish fleet coming, they burned the town, which had been rebuilt since its destruction the year before. Then they crossed the river to Tondo, and sent back the chief Alcandora to make terms with Legazpi. The *Adclantado* promised forgiveness and friendship. The next day Soliman and Lacandola met Legazpi and promised to be subjects of the King of Spain.

Legazpi Founds Manila.—June 3, 1571, Legazpi gave the title “Distinguished and ever loyal city” to Manila. June 24th he appointed the officials of the new city. The Filipinos called the town “Maynila.” This means in Tagalog, “There is nilad.” The *nilad* is a small tree bearing white flowers, that grew abundantly about Manila.

Death of Legazpi.—Worn out by the hardships and anxieties of his life, the great *Adclantado* passed away, August 20, 1572. He died in debt because he had spent all his money in the king’s service and in helping needy soldiers. His fame is without stain. Of all the monuments in the Philippines, none is more deserved than that to Legazpi and his friend, the wise and good Urdaneta.

Conquest of Luzon by Salcedo.—Soon after Legazpi founded Manila, he sent Salcedo to subdue Cainta and Taytay in La Laguna. They had refused to pay tribute. After a fierce battle, Salcedo captured these towns. Then he continued around the south shore of the lake, going as far south as the gold-mines of Paracali in Camarines.

Returning to Manila, his love of adventure led him to make another expedition at his own expense. With forty-five men he sailed up the west coast of Luzon, around the north end of the island, and then down the east coast to the island of Polillo. From here he returned to Manila by land across La Laguna. This journey took a year. He arrived at Manila a few weeks after the death of Legazpi.

On this trip of conquest, Salcedo landed at every important town. He told the natives that they must accept Philip II. for their king and pay tribute. If they resisted him, he fought. Generally he persuaded them by kindness. In several places he left a few of his soldiers to govern the towns. He went up the Cagayan River with thirteen men, but was obliged to return quickly. The people of Vigan received him kindly. Later he was given charge of this district.

The following year (1573) he took a larger expedition by sea to Camarines and the island of Catanduanes. He was very successful in making friends with the people.

Salcedo died of fever, near Vigan, in 1576. He left most of his property to the natives whom he ruled. He did more than any other man to subject Luzon to the Spaniards. Yet there were many who were unwilling to submit to Spanish rule. The mountain tribes were never fully conquered.

Summary.—Philip II. of Spain sent Legazpi and Urdaneta to the Philippines in 1564. Legazpi was a wealthy landowner and official in Mexico. Urdaneta was an Augustinian friar, who had formerly been in the Moluccas and was a geographer. Legazpi's expedition reached Cebú February 13, 1565. Later he captured the town. Here he made the first permanent Spanish settlement in the Philippines. He treated the Filipinos kindly and justly. The soldiers often abused the natives. The Spaniards had many hardships. Legazpi was made governor of the Philippines in 1569. In 1570 he sent the first expedition to Manila. After capturing the town it returned to Cebú. In 1571 Legazpi moved his capital to Manila. He built a palace, church, and many houses. Urdaneta returned to Mexico soon after his arrival in the Philippines. He discovered the northern return route. Legazpi died in Manila in 1572. Juan de Salcedo conquered most of Luzon in 1572-3. He left garrisons in a few towns. The mountain tribes were never conquered.

CHAPTER V.

THE ENCOMENDEROS AND THE FRIARS.

Poverty of the Victors.—When the Spaniards decided to settle permanently in the Philippines, they had to find some way for so many officials and soldiers to live. At times the soldiers were without pay for years. King Philip had hoped that his men would find much gold and spices in the Philippines. One-fifth of this was for himself. But Legazpi had been able to send the king only a few tons of cinnamon, some wax, and a few gold ornaments. The soldiers had become so desperate that they sometimes robbed the natives.

The Encomiendas and Encomenderos.—Therefore when Legazpi founded the city of Cebú in 1570, he divided the Cebuans among the Spanish citizens. Each of these groups of natives must support a Spaniard. He thought this better than to let the soldiers steal from the natives. Each of these groups was called an *encomienda*, or *repartimiento*. There were usually from 300 to 1,000 natives in an encomienda.

The Spaniard who ruled them was called an

encomendero. It was his duty to care for the natives under his control. He must keep order, see that the laws were obeyed, and protect the people from their enemies. It was also his duty to support a priest for the religious instruction of the



A CHURCH AT CEBÚ.

natives, and to build churches. His support came entirely from the natives, who were taxed for his benefit.

The Tribute.—Every male Filipino between the ages of sixteen and sixty was compelled to pay an annual tax, or tribute, to the encomendero. When Legazpi settled in Manila he fixed the amount of

this tribute at a *cavan* of rice and a piece of colored cloth two *varas* long and one wide. Instead of this, the native could pay his tax with six silver reals. In other parts of the Islands the tribute was four *varas* of cloth, seventy *gantas* of rice, and one hen. In Ilocos the tribute was often collected in gold-dust. The natives washed this out of the sands of the rivers, or got it by trading with the Igorots. The Cebuans later were freed from the tribute because of their loyalty to the Spaniards.

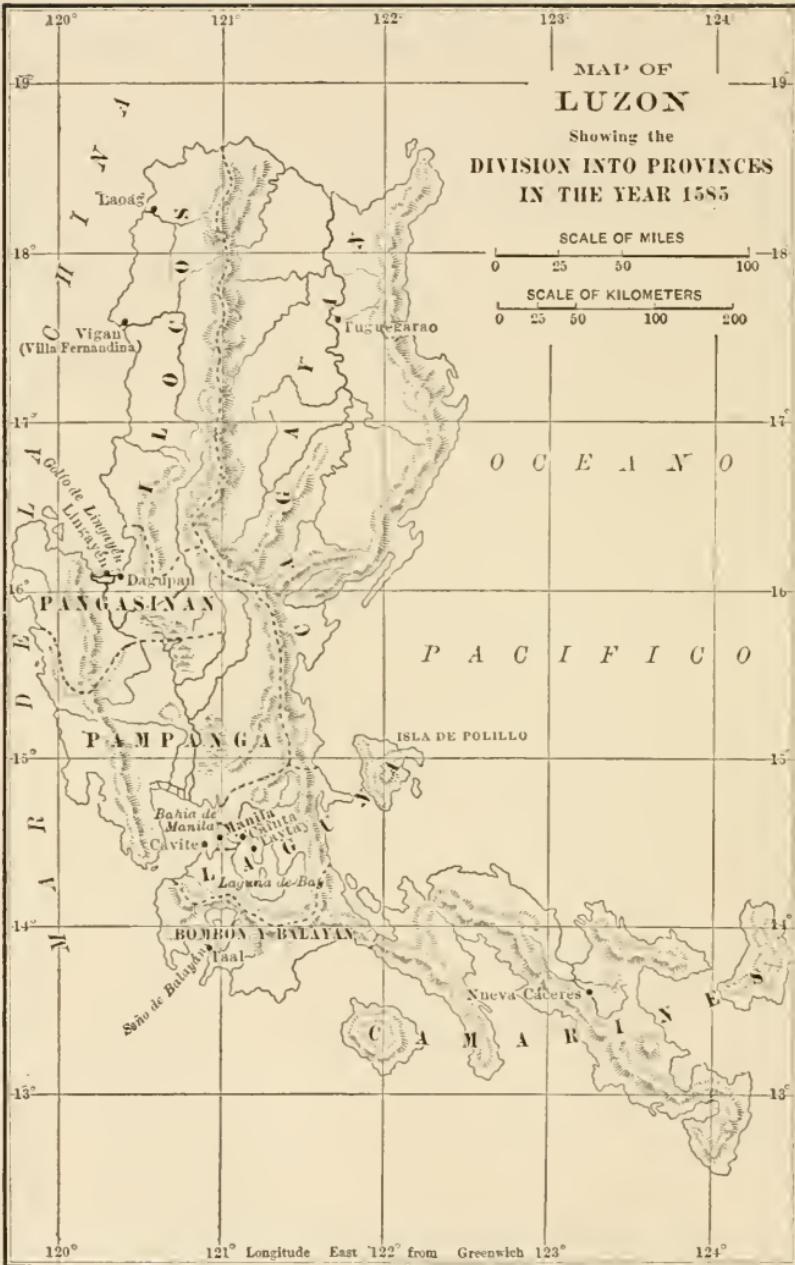
In the early days of the encomiendas all this tax belonged to the encomendero. If his encomienda was small, or the tax hard to collect, he sometimes found it difficult to live. In other encomiendas the encomenderos became rich. The tribute was increased to ten reals in 1590. In addition the tribute-payer gave one real for the support of the church and one real for the support of the government of his town. A single man paid one-half the tax that a married man paid.

This tax seems small, but it was difficult for the Filipinos of that day to pay it. They were not used to laying up goods for the future. Their custom was to get just enough food to live upon from day to day. They could not see why they should work for these strangers. So their hearts were bitter toward the encomenderos.

Injustices of the Encomenderos.—Many of the encomenderos tried to get rich as quickly as pos-

MAP OF
Luzon

Showing the
DIVISION INTO PROVINCES
IN THE YEAR 1585



sible. Few of them cared for the good of the natives. Once a year they went through their encomiendas with soldiers, collecting the tribute. The rest of the time they usually left the natives to themselves. There were a few just and kindly men, like Juan de Salcedo, who were loved by the natives they ruled. Many of the encomenderos, however, made the Filipinos pay a tax not only for themselves, but also for each of their children, and even for their slaves. Some natives did not marry on account of the burden of the tribute. Others killed their children to avoid the tax on them. Some burned their houses and fled to the mountains when the tax-collector came.

Often the tax-collectors deceived the natives. The collector of Dagami, in Leyte, used a scale that required double the proper weight to weigh the tribute of wax. At times, instead of collecting the tax when rice or wax was plentiful and cheap, the encomendero waited till these articles were dear so he could sell them at a high price.

Early Revolts.—The first insurrections against Spanish rule were caused by the hardships of the tribute which the encomenderos forced from the natives. In 1589 there were revolts in the Cagayan Valley and in Ilocos Norte, in which tax-collectors were killed.

The Protest of Rada.—Father Rada, the provincial of the Augustinians, wrote to Governor Lavezaris, in 1574, to say that he and other friars

thought it wrong to ask so much tribute of the natives. He said:

"Most of the owners of encomiendas have stocks in which they keep as prisoners the chiefs or freemen who do not supply the amount of tribute from their slaves when they themselves can not obtain it from the latter."

He said that the reason the friars consented to the encomienda system was, "To avoid greater injuries and robberies which are done without any remedy when there are no encomiendas."

Answer of Lavezaris.—The governor answered this protest by saying that the natives who did not pay the tax were too lazy to work, or that they spent their time in drunkenness and feasting. He also said that the increase of trade which the Spaniards brought had made the encomiendas a benefit to the natives. Above all, he said the encomiendas were necessary, because without them the soldiers would rob the natives. This shows us why one Filipino said he did not wish to become a Christian because there were Spanish soldiers in heaven.

King Philip Forbids Encomiendas.—In 1574 Philip wrote to Governor Lavezaris:

"As for what you ask concerning encomiendas of Indians—namely, that you have them because you were discoverers of these Islands—such a thing has appeared to me unsuitable."

Governor De Sande in 1576 ordered the encomenderos to

"hold those encomiendas as the royal property, make collections, and have the natives instructed in the teachings of our holy Catholic faith."

In spite of this decree the encomenderos continued their rule for fifty years longer. Only a portion of the encomiendas were transferred to the king.

It was the duty of the encomenderos to see that their natives had religious instruction. Yet some of them let the people of their encomiendas live for twenty years without priests.

Progress of Religion.—By 1586 over two hundred and fifty thousand Filipinos had become Christians, about one-half the total population of the Islands then. The friars had established monasteries in forty different places. Yet there were in this same year one hundred encomiendas. So it can be seen that there were many who did not have religious teachers. The Council wrote to King Philip:

"Many who are already baptized are yet without instruction or ministers. Many others pacified, and yet to be baptized, are daily asking for baptism. There are an infinite number of others to be pacified who have no knowledge of God."

The Encomiendas in 1591.—By 1591 there were 267 encomiendas of Filipinos. Thirty-one of these

were for the king. The others were to support officers and favorites of the king or the governor. The entire Cagayan Valley was divided among the soldiers who had conquered it.



LAKE TAAL.

The encomenderos made the *cabezas de barangay* collect the tribute for them when possible. In return for this service the cabezas and their families were free from the tribute.

The Pope Forbids Slavery.—Many of the encomenderos had slaves. Early in the conquest when the Spaniards were in Cebú, they used as slaves Negritos who had been captured in battle. Shortly

after Legazpi took Manila, Martin de Goiti captured several hundred natives in Butas, near Manila. These captives were made slaves of the Spanish soldiers. The Spaniards bought slaves whom the Portuguese brought from India. They also allowed the Filipinos to keep their old slaves, but not to take new ones.

When the Pope heard of these things, he forbade the Spaniards in the Philippines to have Filipinos as slaves. They were still allowed to have Negro and Kaffir slaves. The Kaffirs came from India. It was Pope Gregory XIV. who forbade slavery in 1591. He said:

“We order all persons dwelling in those islands to set wholly free, without any craft or deceit, whatever Indian slaves or serfs they may have; nor for the future shall they, in any manner contrary to the edict of the said King Philip, take or keep captives or slaves.”

This order was very poorly obeyed.

The Arrival of the Friars.—The Augustinians, in 1565, were the first friars who settled in the Philippines. They had charge of the mission in Cebú, Manila, and in the districts now known as Pampanga, Pangasinan, Bulacan, and Ilocos.

The Franciscans came next, in 1577. They labored in La Laguna and southern Luzon. The Jesuits arrived in 1581, and were given charge of the central and southern islands; also a few towns in La Laguna. Then came the Dominicans, 1587,

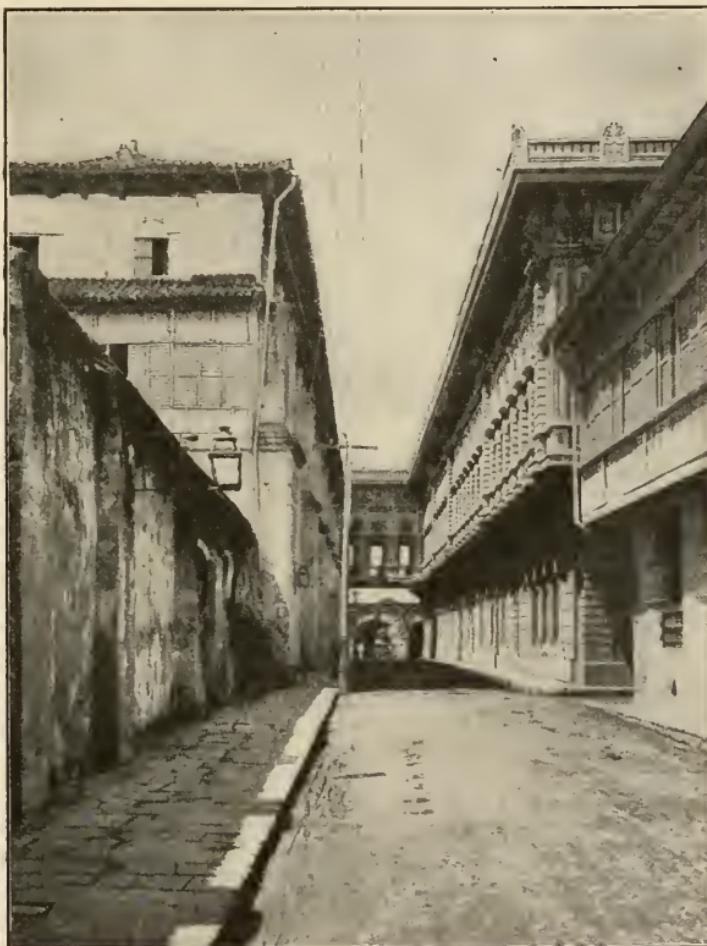
to whom a part of Pangasinan and all of Cagayan were given. The Recollects were the last of the great orders to arrive, in 1606. They worked in Zambales, Mindanao, and the smaller Visayas. A few friars of other orders came in later times, but these five are the chief religious orders that have worked in the Philippines.

Character of the Early Friars.—The friars who came to the Philippines with the conquerors were not rich and powerful. They did not have great *haciendas* and fine houses. Some of them begged their food from the Filipinos. The Franciscans did not, like the others, receive money from the taxes the government raised. They lived with the natives, who supported them by gifts.

These first missionaries were brave, self-sacrificing men. They labored patiently and lovingly with the poor, ignorant, warring natives. They studied the native dialects diligently so that they might understand the people and preach to them. Often after three to six months' study of Tagalog or Visayan they were able to write and speak these tongues. One young Jesuit learned to read, write, and talk Tagalog in seventy-four days.

What the Friars Taught.--Besides the Catholic religion, the friars of those days taught the Filipinos many things that are necessary to civilization. They showed them how to make brick, to burn lime from shells and coral rock, to build houses of stone, to make roads, and to do many other things.

At times the convents were turned into workshops to teach various handicrafts, like carpentry.



ST. AUGUSTINE CONVENT, MANILA.

The friars took great interest in agriculture. They preached sermons on the best ways of planting. They brought new garden-seeds from Mexico and

Spain. The *anona*, *ate*, *chico*, and *papaya*, also corn, cacao, tobacco, and *maguey* were all brought from Mexico.

One of the hardest and most useful of their tasks was to get the people to move into towns from their little villages in the woods and mountains. In these larger villages they were safer. They could hear the gospel. They could see how other people lived. Their children could learn more, and have a better chance in life.

The First Spanish Schools.—The friars did what they could to teach the natives to read and write. They changed the old Filipino alphabets for the Roman alphabet that the nations of the West nearly all use. They wrote books for the Filipinos in the native dialects. These books were almost all about religion, but they opened a new world to people who had never seen a book. Juan de Placencia established many primary schools in La Laguna before 1590. These schools were not like the schools of to-day. Very little besides religion was taught in them, but they were a good beginning.

That the friars were good and earnest men, liked by the natives, is shown also by the rapid acceptance of Christianity by the Filipinos.

Reasons for the Rapid Conversion of the Filipinos.—By 1586 half of the inhabitants of the Philippines had been baptized. Among the reasons for this rapid change of faith were these:

- (1) The ancient religion of the Filipinos was one

of fear. They did not love their gods. Their religion was not one of thought, but of foolish dreams. They thought the God of the Christians must be better than their own because they saw the Christians were wiser and stronger than they. People are very slow to give up a religion which they love. We can see from the readiness of the Filipinos to accept a new religion that they had little love for their old religion.

(2) The Filipinos had no books of religion, or churches to abandon. They liked the wonderful buildings and beautiful clothing of the friars, the decorations of the altar, and the images of the saints.

(3) They did not have a society of priests who worked together to keep out the new religion. There was no union among their priests. Most of them were old women who gained their living by deceiving the natives. Their medicines did not heal diseases so well as the medicines the new teachers brought.

(4) It did not cost so much to become a Christian as to worship the old gods. The friar would make long journeys over the mountains to visit the sick and the dying, yet, in those days, not ask for money. He was not afraid of the demons that the natives thought were in the trees and rocks. They no longer had to pay to have these spirits driven away from their houses.

Summary.—An encomienda was a group of na-

tives ruled by a Spaniard, called an encomendero. He kept order, collected taxes, maintained religion, and gained his fortune. Males between sixteen and sixty paid him an annual tax, equal to about six *reals*. Many encomenderos were harsh and unjust. The first insurrections were caused by the hardships of the forced tribute. The friars complained of the injustice of this system. King Philip forbade this practice in 1574, but it was continued for fifty years. By 1586 half the population of the Philippines was Christianized. In 1591 there were 267 encomiendas, 31 belonging to the King. The Pope forbade the Spaniards to keep Filipinos as slaves. The Augustinians settled in the Philippines in 1565. The other principal orders which worked in the Philippines were the Franciscans, the Jesuits, the Dominicans, and the Recollects. The early friars were as a rule poor, brave, self-sacrificing, and diligent. They showed the natives many things about industries and agriculture. They organized many towns. The friars changed the old Filipino alphabets for the Roman, wrote books in the native dialects, and established schools.

The rapid conversion of the Filipinos was due to the inferior character of their religion, their love for the ceremonies of the friars, their lack of a united body of priests, and the benefits of Christianity.

The encomenderos and the friars were the two classes from whom the Filipinos got their first ideas

of the Spaniards. They endured the rule of the former, and cheerfully accepted the religion of the latter. They still had their headmen, only these had become tax-collectors for the encomenderos. There was less war among themselves and less slavery. The tribute was disliked, but taxes are necessary for any people who wish to rise above barbarism. Their commerce was increasing, and they were learning better ways of cultivating the soil. Yet they were far from satisfied.

CHAPTER VI.

DREAMS OF CONQUEST.

Lavezaris, Governor—1572-1575. — Guido de Lavezaris had been the treasurer of Legazpi's expedition, and later the Governor of Cebú. He followed Legazpi as Governor of the Philippines. His time was mainly spent in settling quarrels about encomiendas. He gave encomiendas in places that had never been conquered, or even seen, by the Spaniards. Lavezaris was not a strong governor. He was easily flattered and influenced by those about him.

Distress of the Spaniards. — The Spanish colony was now in great distress. Many were sick. Food was scarce. The Filipinos were suspicious and hostile. They paid the tribute very reluctantly. Meantime Lavezaris took large encomiendas for himself.

During his rule Manila was nearly lost to the Spaniards by the attack of Limahong, about which we shall study in a chapter farther on. A strong governor was now sent to the Islands.

De Sande, Governor—1575-1580. — De Sande was a judge of the Supreme Court of Mexico. From

the time of Legazpi, the Philippines were ruled from Mexico as a colony till that country separated from Spain in 1819. From Mexico came most of the governors, soldiers, and officials of the Philippines. There many of the laws for these Islands were made, and by its Supreme Court most important matters were settled.

De Sande made every one obey the law, but the country was so poor that he could not keep criminals in prison long, because their labor was needed to obtain food. In his time the first horses were sent to the Philippines, from China. They were thirteen in number, brought as presents and to sell. It was difficult for De Sande to get servants, because they were afraid of the horses. De Sande had many slaves, and lived in greater luxury than Legazpi and Lavezaris.

Conquest of Brunei.—In 1578 De Sande went with a fleet of forty ships, several hundred Spaniards, and about fifteen hundred Filipino soldiers and sailors to the city of Brunei, capital of Borneo. After a short battle, De Sande captured the city. He did this at the request of the sultan, Sirela, whose brother had driven him from the throne. He took twenty-seven ships and one hundred and seventy cannon. Then his men fell ill and he was obliged to return to Manila.

During this expedition he sent some of his ships to Joló and the Rio Grande de Mindanao. They collected some tribute, but most of the natives fled

to the mountains. The next year the collector found them so poor that he returned the tribute.

Dreams of Conquest.—De Sande was very proud of his conquest in Borneo. He had really done very little for the Philippines. It was a great task for the Filipinos to build him a fleet, and go so far away to fight people they had never seen. Then, after all the expense of conquest, Borneo was not kept. Most of the early governors thought of little but fleets and armies with which they hoped to conquer new countries. They thought the business of the government was to raise money by taxes for the king and themselves. They did not understand that they could do this best by teaching the people agriculture and other useful things. The victories of peace are greater than those of war, but war seemed to them more glorious.

Better Days.—With all its faults the Government of Spain in those days was much better than the condition of things before the conquest. Then every man was afraid of his neighbor; a man's own brother was his slave. Men feared the evil anitos of the earth, the sea, and the air. Life was hard and very uncertain. After the Spaniards came, life was still hard, but it was much safer. Trade was better; people were growing richer in spite of the taxes; the population was increasing faster, and the Filipinos were becoming more united.

Ronquillo de Peñalosa, Governor—1580-1583.—Ronquillo brought six hundred soldiers to the Phil-

ippines at his own expense. In return for this he was to receive the governorship of the Islands for life. The king gave Ronquillo this honor because Spain had received very little return for the treasure spent in conquering the Islands.

One of Ronquillo's first acts was to examine what Governor De Sande had done. He took away all royal office from De Sande by what was called the "residencia."

The "Residencia."—The Governor of the Philippines in the old days was very powerful. It was so far to Mexico and Spain that he was allowed to do what he thought best, like a king. No one might disobey him while he held office. At the close of his rule, however, he must stay in the Islands till the governor who followed him had examined all he had done. This examination was called the "residencia." At this time all the governor's accounts were searched to see if he had spent the public money honestly. Any one who thought the old governor had treated him unjustly might come before the new governor and make a complaint. If it was found that the old governor had not ruled justly, he was punished. Sometimes they took away all the property of a governor and put him in prison.

Union of Portugal with Spain.—In 1580 Philip II. conquered Portugal. With this conquest all the Portuguese colonies in the East Indies came under the rule of the Governor of the Philippines. This

union of the two kingdoms lasted till 1640. During this period the Government of the Philippines stretched from India to Japan. It was a great task for the Filipinos to find the ships and men to rule so many different and widely separated lands. From this time the governors began to try to make the



PHILIP II. OF SPAIN.

name of Spain respected in the islands south of the Philippines.

Expeditions to Borneo and Ternate.—In 1582 Philip II. ordered the conquest of the Moluccas. They had been given to him with Portugal, but actu-

ally were in the power of the native Malayan tribes. Ronquillo sent an expedition to Borneo in 1581, when he replaced the sultan Sirela on his throne.

A second expedition under his son, Sebastian Ronquillo, besieged Ternate, but could not capture it because disease broke out. This little island was taken in later years by the Dutch. Its people remained faithful to Spain. A few emigrated to Cavite, and made their home in Ternate. Their descendants still live in this town.

Japanese Pirates.—The northern coast of Luzon was often attacked by Chinese and Japanese pirates. They would land, burn and rob a town, and then sail away. During Ronquillo's rule a strong force of Japanese pirates captured and held the village at the mouth of the Cagayan River. They were under a leader called Tayfusa, who severely oppressed the natives. Ronquillo sent a force which, after heroic fighting, drove them away. He deposed the native rulers, who were holding the people in slavery.

Near the mouth of the Sagayan he founded the city of Nueva Segovia, now called Lal-loc. It was also in Ronquillo's time that Iloilo was founded.

Sorrow and sickness ended Ronquillo's life in 1583. Neither he nor De Sande had won the glory they sought.

The Filipinos' Part in Spanish Conquests.—In all those expeditions the Filipinos toiled to add glory to the flag of Spain. They built the ships, rowed or

sailed them, did all the hard work, and often shared in the fighting. Thousands of them perished from disease and the sword in the various expeditions of the Spanish. They did not like this. They were not accustomed to the labor of ship-building. They objected to the long, weary hours spent at the oars, and felt little interest in conquering the people of far-off islands. Most of the king's tribute was spent on war. Many of these wars were for glory and plunder. The expeditions, however, usually cost more than the result was worth.

Summary.—Lavezaris was governor from 1572 to 1575. In his time the Spaniards suffered from poverty and sickness, and the natives were hostile.

From the time of Legazpi the Philippines were ruled as a colony of Mexico till 1819. Governor De Sande ruled from 1575 to 1580. In 1578 he captured Brunei and made an expedition to Joló and Mindanao. His conquests were a heavy burden.

Ronquillo de Peñalosa was governor from 1580 to 1583. The king made him governor for life. The *residencia* was an examination of the deeds of the last governor by the incoming governor. De Sande was deprived of all royal office by the *residencia*.

In 1580 Spain conquered Portugal and the Portuguese East Indies came under the rule of the Philippines. This lasted until 1640. In Ronquillo's time

several expeditions of conquest went to the Moluccas. The Japanese pirates, who raided northern Luzon, were suppressed. Ronquillo founded Nueva Segovia and Iloilo. Most of the tribute in these days was spent on war.

CHAPTER VII.

SALAZAR AND DE VERA.

The First Bishop of Manila.—Domingo de Salazar, the first bishop of Manila, arrived in March, 1581. He was a good and earnest man, but not greatly beloved, because he was very stern. In his time the quarrels between Church and State began to be serious. There was an encomendero in Mindanao who treated the natives with great harshness. The friar there reproved him and excommunicated him, but the encomendero laughed at him. When Salazar heard of this quarrel, he persuaded Ronquillo to call the encomendero to Manila. Here he felt the disgrace of excommunication. This event made the other encomenderos very angry, for they feared their own evil lives would be punished in the same way. So they complained to the governor. This was the beginning of a strife between bishop and governor that lasted till the end of Spanish rule in the Philippines. Under the present form of government such quarrels are impossible, because the duties of the governor and the

bishop are separate. Neither can interfere with the other.

De Vera, Acting Governor—1584-1590.—Ronquillo and Salazar had asked the king to establish a Supreme Court in the Philippines. It was hoped that the disputes between Church and State could be settled by such a court. In 1584 three judges arrived and set up the Supreme Court of the Philippines. De Vera, the chief justice, became acting governor, because Ronquillo had died the year before. It was long the custom in the Philippines for the chief justice of the Supreme Court to fill a vacancy in the governorship.

Scarcity of Food.—Ronquillo had brought so many soldiers to the Philippines that it was difficult to feed them. The population of Manila was only a few thousand in those days. Many had died in the expeditions of conquest; others were employed in the ship-yards and upon other public works.

Meantime, in 1584, twenty-five Chinese ships arrived at Manila bringing four thousand Chinese. These new settlers were merchants and mechanics. They ate a great deal and of the best kind of food. The prices of all provisions rose. In 1577 one could buy in Manila three hens for one real. A buffalo could be bought for four reals, and a hog for six. By 1585 one hen cost two or three reals, and a hog six or seven pesos. Both Spaniards and Filipinos suffered hardships.

Insurrection in Pampanga.—In 1585, while the

soldiers were sick and hungry and many of them without weapons, a revolt broke out in Pampanga. Certain men conspired with some Moros from Borneo, who were trading in Manila, to burn the city and kill all the Spaniards. The plot was betrayed by a woman, and the disaster averted.

Deeds of De Vera.—De Vera was a wiser and stronger man than most of the governors who came before him. He did some useful things for the Islands. In his rule the first stone houses were built in Manila. He found that stone could easily be cut from the ledges near the banks of the Pasig and brought to Manila in boats. So he had twenty stone houses built that there might be less danger from fire. He also built the first stone fort, near where Fort Santiago now stands. It was called "Nuestra Señora de Guia." The artillery for this fort was cast by a Pampangan native called Pandapira. De Vera also began to dig the moat which surrounded the city. He built a stone breastwork along the river-front. The great wall was not begun till later.

Cost of the Conquest.—All these military works cost a great deal for those days. The fort and moat were paid for by a tax of one real on each married man and half a real on each single man. The total cost of conquering and holding the Philippines from the time of Legazpi till 1586 had been 3,000,000 pesos. This was equal in value to at least 15,000,-000 pesos to-day, because money would buy much

more than than now. Only a small part of this sum was paid by the tribute from the natives. The Islands were a heavy tax upon the treasury of Spain.

Aims of Spain in the Conquest.—The old Spanish kings who conquered and held these Islands had three aims in so doing. First, they desired to make money by trade and taxes. The rare and costly goods brought from the East filled their minds with visions of wealth. Charles I. expected that Magellan's ships would return laden with riches. The letters between the kings and the leaders of the expeditions say a great deal about trade, spices, and gold-mines. The conquerors hurried from island to island, hoping for new treasures from each newly discovered land. They were bitterly disappointed to get so small a reward. Yet when they had once taken the new lands, it was hard to give them up.

A second aim in the conquest was the glory of empire. Spain was one of the richest and proudest of the kingdoms of Europe in those days. The sailors and soldiers who raised the banner of Spain in new lands were richly rewarded. The king gave them pensions and titles of nobility. Both monarch and subjects delighted to boast of the wide dominion of the crown of Spain. There is a feeling which every great people has that where its flag is once raised it should never be lowered. So while gain was one of the first thoughts of the Spanish conquerors, it was not the only one.

The Spanish monarchs were Catholic kings. They thought that the cross must always go with the flag. Side by side with the soldier went the missionary. The king felt that he was conquering for God as



AUGUSTINIAN CHURCH, MANILA.

well as for himself. This was why he did not ask the inhabitants of new lands if they wished to serve him. He believed he had the only true religion. He was given by the Pope the right to teach pagan nations and induce them to be baptized. So even if

it cost vastly more to conquer these lands than they returned to his treasury, he could not give them up. He believed this would mean the loss of many souls.

Reply of Philip II.—When urged by some of the conquerors of the Philippines to give them up because “the cost of keeping them would be greater than the gain,” Philip II. said:

“For the conversion of only a single soul I would give all the treasures of the Indies; and should that not be enough, I would give all that I have most precious in Spain. On no account would I cease to send preachers and ministers to give the light of the holy gospel to all newly discovered lands, however poor, uncultivated, and barren they might be, because to me and my heirs the holy Apostolic See has given the task which the apostles had of publishing and preaching the gospel. This must be done there and in infinite other kingdoms, rescuing them from the rule of demons, and giving them knowledge of the true God without any hope of gaining riches.”

The reason given by Philip III. for holding the Philippines told of pride in his empire.

Philip III. and Moraga.—About the year 1619 some of the counsellors of the king were advising him to give up the Philippines. Some thought they were too expensive; others said it was not right to compel a people to accept a new religion by the power of the sword. The Franciscan, Moraga, now arrived at the court of Philip III. When he heard that the Philippines might be abandoned by Spain he was full of grief; for he thought all the work of

the Catholic missionaries there would be lost. He threw himself at the feet of the king, and begged him not to give up the Islands. Philip III. replied: "Depart with God, Father Moraga, certain that it shall not be said of me that I abandoned what my father conquered and left to me."

The Memorial to the King.—In 1586 the General Council of Manila, composed of all the leading men, sent a long letter to the king asking for many reforms. The governor, the bishop, and all civil and military officials united in the choice of the Jesuit, Alonso Sánchez, to take this memorial to the king. Sánchez went to Spain. After much talking, the king finally decided to change many things in the Philippines. The decree ordering these changes is called the reform decree of 1589.

Reform Decree of 1589.—The principal things in this decree were the following:

(1) Twelve thousand ducats were to be spent in repairing and ornamenting the cathedral and convents. The cathedral at that time was built of "wood and straw, poor and weather-beaten and deprived of necessities."

(2) Many friars were to be sent to the Islands. They must stay for life unless excused by the bishop. This was ordered because the friars had been going to Japan and China instead of staying in the Philippines. Like the governors, they wanted to make new conquests before the first ones were completed.

(3) Native girls who should marry poor Spaniards were to receive dowries.

(4) The governor was forbidden to give an encomienda to any one who had not worked in it for three years. It was desired to give the natives an example of industry. Nor could the governor give encomiendas to his friends, relatives, or servants, unless they were worthy. Some worthless people from Mexico were getting encomiendas, while men who had lived and fought for years in the Philippines had none.

(5) No new slaves were to be made. Those born of slave parents were to be free.

(6) The Supreme Court was to be taken away. It had not succeeded in settling the difficulties between Church and State. The king now sent a governor of his own choice, in whom he had full confidence.

Summary.—Domingo de Salazar was the first bishop of Manila. Troubles between church and state date from his arrival in 1581.

In 1584 the Supreme Court of the Philippines was established. De Vera, chief justice, became acting governor after Ronquillo's death. In 1584 four thousand Chinese came to Manila to live. Provisions became scarce and high. In 1585 there was a revolt in Pampanga. De Vera built the first stone houses in Manila.

The conquest of the Philippines up to 1586 cost 3,000,000 pesos. The Spanish conquerors had

three aims: to make money, to spread the power of Spain, and to make Christian converts. Philip II. said he would give all the treasures of the Indies for the conversion of a single soul. Moraga, a friar, went to Spain in 1619 to beg Philip III. not to give up the Philippines. The king said he would not abandon his father's conquests. In 1586 the Council of Manila sent a request for reforms to the king. This resulted in the reform decree of 1589. Among the reforms were the spending of money on the cathedral, sending more friars, giving dowries to native girls, reforming the encomienda system, checking slavery, and taking away the Supreme Court.

CHAPTER VIII.

A ROYAL GOVERNOR.

Gomez Perez Das Mariñas — 1590-1593. This man was the wisest and strongest of the early governors. Philip II. trusted Das Mariñas fully. The king desired to treat the Filipinos justly and kindly; but he was a long distance from the Philippines. The officials of Mexico did not always tell him the truth about these Islands. The governors and the bishop had written him different stories about the treatment of the Filipinos by the Spaniards. So he sent Das Mariñas from Spain to find out the truth. The governors before Das Mariñas had been chosen by the Viceroy or the Supreme Court of Mexico. Das Mariñas was a royal governor. The king gave him more power than any governor before him.

Das Mariñas worked very hard for the good of the Philippines, but he received little help from Mexico, because the rulers there were jealous of him. Nor did he and Bishop Salazar agree. The new governor did not think the friars had treated the natives of the Philippines justly. On the other

hand, Bishop Salazar did not think the governors and soldiers had done right. Each tried to prove to the king that he was the best friend of the natives.

Salazar's Opinion of the Governors.—Salazar wrote to the king: "The natives are so harassed with public and private undertakings that they are not able to take breath." He said also: "The Spaniards came to this country in name as conquerors but in fact as destroyers."

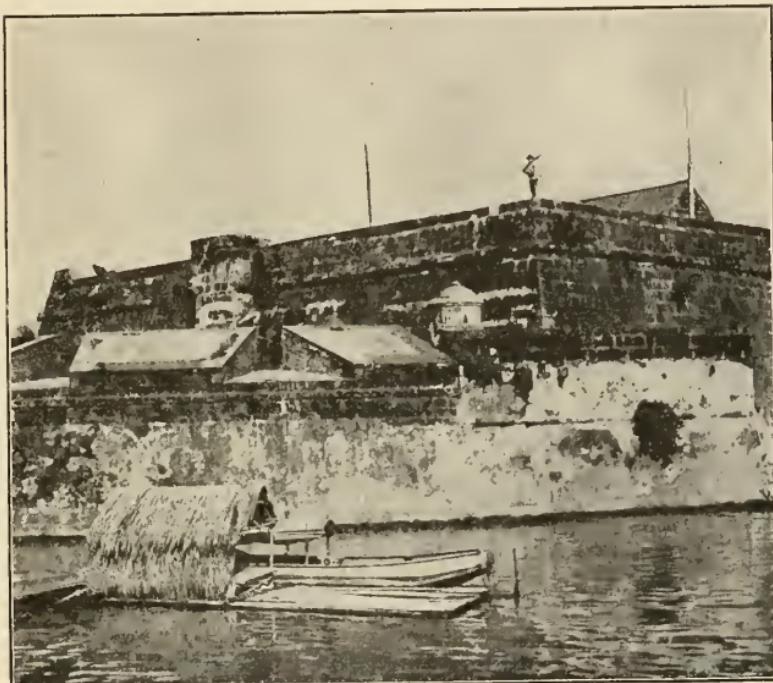
Neglect of Religious Instruction.—It was the duty of the encomenderos to give one-fourth of the tribute for the support of churches and friars in their districts. Salazar said:

"Of ten divisions of this bishopric, eight have no instruction."

The bishop said the fault for this was the neglect of the governor to make the encomenderos do their duty. He wrote to Das Mariñas:

"Who doubts that the preaching of the gospel is the most important thing for which we have come here? But yet I see that we care least for this. If you do not think so look at the progress of the natives. I know very well that there is plenty of care about temporal things. As long as these are present, religious instruction must stop, or the Indians must support it even if they never understand it. So we all say that the gospel is the principal thing, but our works show what it is that we care most about."

Das Mariñas wrote the king about the friars. Each was trying to tell the best story possible. Probably neither the bishop nor the governor was



FORT SANTIAGO.

so much at fault as each painted the other to the king.

Das Mariñas said that the friars and Bishop Salazar interfered with the governor, and took away the respect of the Filipinos for the king. Of the natives he said: "They recognize no other king or superior than the father of the doctrina and are

more attentive to his demands than to those of the governor."

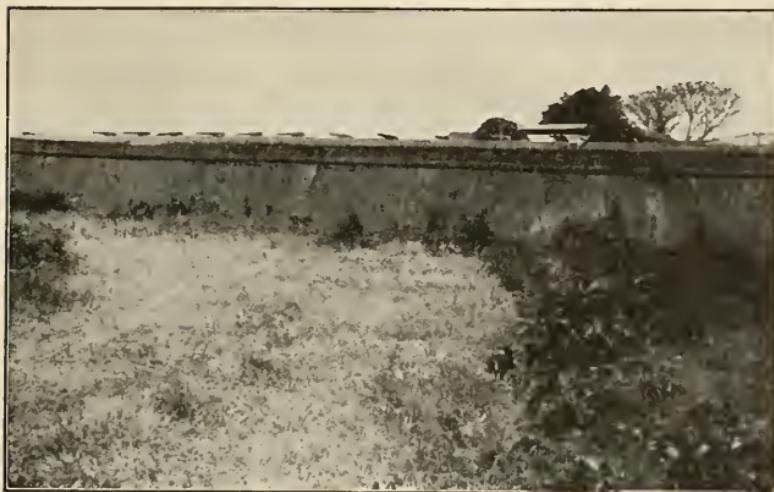
Restitution to the Filipinos by the Conquerors.—It was the opinion of Salazar and of nearly all the friars that the early conquerors of the Philippines did wrong. They thought that it was unjust to conquer people without teaching them the Christian religion. They said that the natives ought to receive Christian instruction in return for the taxes they paid. King Philip II., when he heard that some of the natives had been paying taxes for many years without religious teaching, was deeply grieved. He ordered in the decree of 1589 that the early conquerors pay back to the Filipinos the taxes which they had collected from them at the time when they had no priests of Christianity.

Salazar refused to confess and absolve the Spanish encomenderos who did not do this. Some money had been collected to restore to the Filipinos. The bishop expended this money for the benefit of the church and the people.

Das Mariñas wrote to the king that it would take 150,000 pesos to make proper restitution to the Filipinos for taxing them without teaching them religion. Very little of this money was ever paid to the Filipinos. The Philippines were so far away that the rulers did not always obey the king's decrees. So the restitution was never made. There were, however, juster laws made about taxes. Das Mariñas ordered that in encomiendas where there

were judges but no priests only three-fourths of the tribute should be collected. If there was neither judge nor priest in an encomienda no tax was to be collected.

Building of the Walls of Manila.—Das Mariñas found the Philippines threatened by the Moros, the



THE OLDEST PART OF THE WALL OF MANILA.

Chinese, and the Japanese. He determined to build a fort and a wall at Manila as a protection against these enemies. It was difficult to get money for these works. He taxed playing cards for this purpose, also the goods of all merchants. The bishop and friars opposed this because they were trading. They said that the natives did not ask for the wall. But Das Mariñas was determined to build it. He wrote to the king: "I have begun the walls at the

point where the fort was being built. It is nine feet above ground and the foundation is of the same depth. It is from sixteen to twelve and eight feet wide on top, according to the plan." It took many years to make the walls as we see them now. Many different governors added to them, so that they grew wide and thick. Das Mariñas also built Fort Santiago.

Decay of the Cotton Industry.—Before the Spaniards came, the Filipinos grew their own cotton and made their own cloth. When they began to earn money from the Spaniards, they bought their cloth of the Chinese. They still raised cotton, but they sold it to the Chinese. This cotton was taken to China, woven into cloth, then brought back to Manila and sold to the Filipinos. By and by the Filipinos did not even raise the cotton. Then the price of cloth was put higher and higher by the Chinese. Thus an industry was lost which was of great benefit to the Philippines. Cotton grows very well in these Islands. It is best for a country to make all that it needs for itself. At this time the Filipinos were spending on Chinese goods, chiefly cottons and silks, about 200,000 pesos a year. .

A Change for the Worse.—In the time of Das Mariñas an inquiry was made about the former habits of the Filipinos. Several Filipinos said, under oath, that, before the Spaniards came, the natives lived in villages and worked upon their crops. The chiefs were obeyed and respected, and there was

plenty to eat. But after they found they could get money by working for Spaniards, they left their villages and gave themselves up to vice and wandering. They found it easy to buy what they needed after working awhile. Then they spent their spare time in evil ways. Before the conquest they had to work all the time. But now, since so many had left the fields, food had become scarce and dear. Civilization always brings some evils with it. Those who are not strong can not stand the freedom and the changes that it brings. Whatever losses the Filipinos suffered, there was much that they gained.

Conquest of Zambales.—The Negritos of the Zambales mountains had for centuries robbed and killed the Pampangans, their neighbors. So Das Mariñas resolved to make war on them. The way he did it shows how the Spaniards used the Filipinos to help them.

In 1591 he sent six Spanish captains against the Negritos. Each captain led twenty Spanish soldiers and five or six hundred Pampangans. They entered the Zambales mountains by six different roads. Then they burned the houses and crops of the Negritos. They captured 2,500 men and women. Of most of these they made slaves. Four hundred of them were put as rowers into four new boats which Das Mariñas had built. These boats were propelled by fifty or sixty long oars each. It was very hard work to pull these oars all day. The

Filipinos never liked this work. Yet they did a great deal of it for the Spaniards. A slave who was used in rowing by the Spaniards was given freedom after three years of this work.

The Great Fleet.—Like the governors before him, Das Mariñas wanted to conquer the Moluccas. The



THE CATHEDRAL, MANILA.

king had given a special order that this be done. So Das Mariñas made many natives cut trees in the forests of Bulacan. This timber was taken to Cavite and made into ships. By 1593 Das Mariñas had two hundred ships, large and small. To build and equip these ships was a great task for the Filipinos.

It would have been much better for them to cultivate the fields, and learn to make the things they were buying of the Chinese.

Das Mariñas sent the fleet ahead to Iloilo. It carried one thousand Spaniards, four hundred Tagalog and Pampangan arquebusiers, one thousand Visayans, armed with lances and bows, and five hundred Chinese rowers.

Death of Das Mariñas.—Das Mariñas with forty companions, among them several captains and friars, sailed a few days later in a boat propelled by one hundred and fifty Chinese rowers. At the island of Maricabán, near the coast of Batangas, the Chinese killed twenty-one of the Spaniards, including the governor. So perished one of the best governors the Philippines ever had.

Manila in Das Mariñas' Time.—Das Mariñas left Manila a different city from what he had found it. He had surrounded it with a wall. He had built barracks, storehouses, hospitals, public markets, and the college of Santa Potenciana. The cathedral was completed by him. His rule was a time of great activity. Manila became a city of stone instead of bamboo. The foundations of Spanish rule were for the first time firmly laid.

Summary.—Gomez Perez Das Mariñas was governor from 1590 to 1593. He was appointed directly by the king instead of by the Supreme Court of Mexico, as was then the custom. Bishop Salazar said that Das Mariñas oppressed the natives.

Das Mariñas said that the friars made the natives disloyal to the governor. Salazar also said that the religious instruction was neglected by the encomenderos. King Philip ordered the early conquerors to pay back to the natives the taxes collected when they had no religious instruction. One hundred and fifty thousand pesos were needed for this purpose. A small amount was restored to the Filipinos.

Das Mariñas built Fort Santiago and the first wall of Manila. This wall with later additions still stands.

Before the Spanish conquest the cotton industry was large. It passed away and the Filipinos bought their cottons and silks from the Chinese. The introduction of money into the Philippines led many to wander for work and to fall into vice.

Das Mariñas subdued the Negritos of Zambales, capturing 2,500, most of whom he enslaved. He built 200 ships and in 1593 started for a conquest of the Moluccas. He was killed by his Chinese crew. He built many public buildings and laid firmly the foundations of Spanish rule.

CHAPTER IX.

THE CHINESE IN PHILIPPINE HISTORY.

Arrival of the Chinese.—Long before the Spaniards came to the Philippines, the people of China traded with the Filipinos. Only a few Chinese made their homes in the Philippines in those early days. The country was not safe for strangers. When Legazpi came to Manila, there were about one hundred and fifty Chinese living in the town. The Spaniards in those days encouraged the Chinese to come to Manila and settle. They wanted them to build houses, row in the boats, and make and sell the things which the Filipinos did not use. Morga said: “It is true the town can not exist without the Chinese, as they are workers in all trades and occupations, very industrious, and work for small pay.”

In the time of Lavezaris (see Chapter VI), a danger threatened Manila that alarmed the Spaniards. A Chinese boat from Manila fell into the power of a noted Chinese corsair. This was Limahong. He decided to attack Manila when he learned of its wealth and defenselessness.

Limahong.—Limahong had defeated the fleets of the Chinese emperor, and burned cities on the coast of China. Thousands of soldiers and many ships were his. At length he was driven away by the rulers of China. With a fleet of sixty ships and three thousand soldiers and sailors, besides workmen and women, he sailed to the Philippines to found a kingdom.

Near the coast of Ilocos he captured a boat, and killed its crew of Spaniards and Filipinos. An officer of Salcedo's saw the fight from the shore. He hastened to Vigan and told Salcedo. The young captain sent three natives in a boat to tell the people of Manila of the coming of the pirate. This party was nearly captured by Limahong. It reached Manila too late to warn the Spaniards. Salcedo with fifty men set out for Manila in boats as soon as Limahong sailed south.

The First Attack.—The pirate ships reached Mariveles November 29, 1574. The same night Limahong sent his Japanese captain, Sioco, with about seven hundred men to take Manila. They landed near Parañaque, and marched toward the city about ten o'clock the next morning.

De Sande describes the appearance of the Chinese soldiers thus:

"There were seven hundred men, among whom were a few arquebusiers and many pikemen, besides men armed with battle-axes. They were clad in corselets, which are coats lined with exceedingly thick cotton. They had dur-

able bamboo hats, which served as helmets. They carried cutlasses and several daggers in their belts; and all were barefoot. One out of every ten men carried a banner fastened to his shoulders and reaching two palms above his head. There were other and larger banners also."

Repulse of the Chinese.—Then the little force of forty Spanish soldiers came out of the wooden fort that stood near where Fort Santiago now stands. They killed eighty of the Chinese, losing fourteen of their own men. Sioco retreated to Cavite, where Limahong had now moved with his fleet. This was St. Andrew's day, November 30, 1574. Manila had no great stone wall then. The fort was small, without a moat, and surrounded by a palisade of stakes.

The city was filled with terror. Every one was obliged to work day and night on the fortifications.

The Second Attack.—The next day Limahong prepared for a second attack, but he was too slow. On the evening of that day Juan de Salcedo sailed into Manila Bay, with six boats and fifty men, to the rescue of Manila. All were overjoyed to see him. At daybreak the next morning Limahong's fleet sailed from Cavite to Manila, and began to fire its cannon. Then the pirates landed near the city and attacked it in three columns, of about five hundred men each. Those on the seashore forced their way into the fort. About eighty of them were killed within its walls. Then the Chinese were driven to

their ships. They had burned the Augustinian church and killed only half a dozen Spaniards.

Revolt of the Filipinos.—The Filipinos were glad to see the Chinese attack the Spaniards. They did not stop to think that the Chinese might prove to be worse masters than the Spaniards. On the day of the second attack they gathered in thousands before Manila in their *bancas*, ready to avenge themselves on the Spaniards if the Chinese should win. The Moros around Manila captured and robbed the friars who were outside of the city. They killed goats in the churches to show their contempt for the new religion. Several Spaniards and their slaves were slain. But when the Moros saw that the Spaniards were victorious they set the captured friars free and asked pardon for revolting. Several of their chiefs were executed as a punishment.

Limahong in Pangasinan.—Limahong now sailed to the mouth of the Agno River in Pangasinan. He built a town, and conquered the surrounding country. What he did shows how foolish it was for the Filipinos to support him against the Spaniards. He seized several headmen and kept them as hostages. He compelled the natives to bring him food for his army. He robbed them and treated them badly.

Salcedo Expels Limahong.—Juan de Salcedo was now appointed field marshal. The Spaniards were called together from all over the Islands to repel the Chinese. In March, 1575, Salcedo set out for Pangasinan with a large fleet. He led two hundred

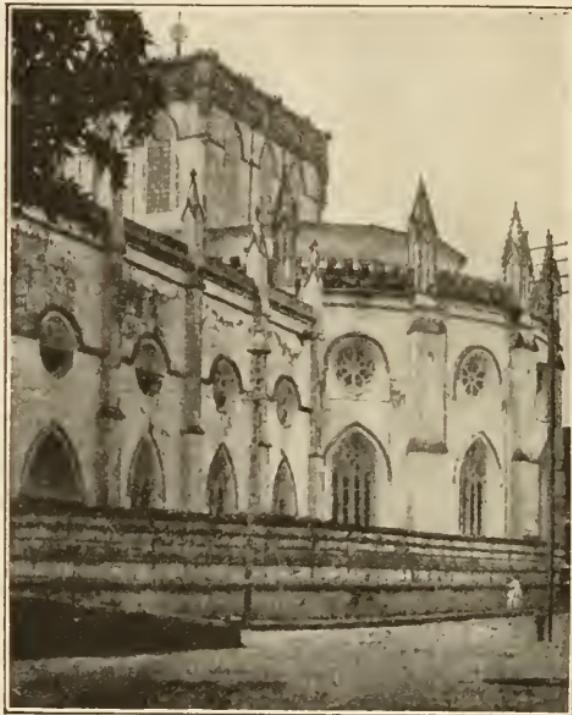
and fifty Spaniards and twenty-five hundred natives, mostly Visayans. At the mouth of the Agno he was fortunate enough to surprise and burn the Chinese fleet.

Instead of attacking the fort of the Chinese, Salcedo besieged it for four months. The Chinese built thirty boats during this time, and escaped on the 4th of August. Thus the Filipinos were freed from the tyranny of a people who would have treated them cruelly.

For a while after the repulse of Limahong, the Chinese did not come in large numbers. But the great public works undertaken by Vera and Das Mariñas brought many of them to the Philippines. They came so rapidly that by 1600 there were more Chinese than Filipinos in Manila. It was necessary to make them live in one place when they became numerous. Then they could be more easily watched. Therefore a building was made for them.

The Alcaycería and the Parián.—The *Alcaycería* was a huge house built by Ronquillo in 1581 for the Chinese. Its first site was on Calle San Fernando, Binondo. There the Chinese merchants who came to Manila lived and traded. In 1582 this building was burned to the ground. The following year a new *Alcaycería*, called the *Parián*, was built where the Botanical Gardens now are. It consisted of four long rows of buildings. These structures were built on the four sides of a square. In the middle was a small lake, long since filled with earth. A

creek led from this lake to the River Pasig. The Chinese boats laden with merchandise would come to this lake and unload silks, cottons, and other wares. In these great buildings lived thousands of



DOMINICAN CHURCH, MANILA.

Chinese. Here they carried on all kinds of trades and sold many things the Filipinos had never before seen. The *Parián* had one hundred and fifty shops and six hundred merchants. The Chinese were rapidly becoming rich and powerful.

Chinese Christians.—Das Mariñas thought it was

not well to let the Chinese do all the useful things and get all the money. He wished to expel them from the country. But Bishop Salazar and the friars did not want him to send away the Chinese, because many of them had become Christians. The Dominicans had done a great deal for the conversion of the Chinese. More would have been converted, had not the old bishop made every Christian Chinaman cut off his hair. After this he could not return to his native land. So the Chinese remained in Manila.

The Three Mandarins.—A strange thing happened in the year 1603, when Acuña was governor. Three Chinese mandarins, as the great men of China are called, arrived in Manila. They wished to see if a mountain of gold existed in Cavite, as they had been told was the case. Acuña showed them that this was an idle tale, so they went away. The Spaniards could not believe that the search for a mountain of gold was the real purpose of the mandarins. They thought these men wished to see if Manila could be captured. The Chinese in Manila now began to act strangely. Many of them went back and forth between the city and the country. The Spaniards, fearing a plot, began to threaten them. Then the Chinese became alarmed and planned to kill off the Spaniards.

Chinese Revolt of 1603.—On the night of October 3, 1603, the entire Chinese population of Manila, nearly 25,000 in number, rose in revolt. They

burned many houses in Quiapo, and killed many natives. There were few Spaniards in Manila. A force of one hundred and fifty men attacked the Chinese. All but four of the Spaniards were killed.

At dawn, October 5th, the rebels attacked the walled city. The fight lasted several days. Every Spaniard, including the friars, armed himself and fought. It is said that Father Flores sat all day in a boat near the wall, firing two arquebuses, and killed many Chinese.

Defeat of the Chinese.—Finally the Spaniards, with the aid of some Japanese and Pampangans, drove away the Chinese. They fled to the mountains of San Pablo. Here a large force of Spaniards and Filipinos surrounded and besieged them. Hunger and attacks of the natives, who hated the Chinese, caused the death of about 23,000.

In the case of Limahong, the Spaniards saved the Filipinos, but in the insurrection of 1603 the Spaniards would all have been destroyed without the help of the Filipinos.

Revolt of 1639.—Two galleons were wrecked off the coast of Cagayan in 1639. This ruined the business of the Chinese. The Spaniards and Filipinos had no money to buy their goods, because it had sunk with the galleons. Hunger forced the Chinese to revolt. There were by this time 33,000 of them in the Islands, and they were living in the provinces, as they had not done in earlier times. They committed many outrages in La Laguna and near Ma-

nila. But they did not attack the walled city again. They remembered 1603. An edict was published ordering all the Chinese in the provinces to be killed. For a year the battles lasted. In all, 20,000 of the Chinese were slain.

The Chinese Question.—Many times after this there was trouble with the Chinese. They were taxed more heavily than the Filipinos. They were sometimes compelled to become Christians or leave the country. But although both Spaniards and Filipinos hated the Chinese they always had to allow them to return to the Islands. The Chinese are the most numerous people in the world. They have learned by centuries of practice the virtues of industry, perseverance and economy. No people can become great without these qualities. In the four centuries just past, the Filipinos have made great progress in learning these things. They are now engaged in many callings requiring skill and patience. No more Chinese laborers are allowed to come to this country. The door of opportunity is wide open for the Filipino. He may learn any trade and there is plenty of work. It is the duty of the children of to-day to show that they can do as good work of all kinds for their country as the people of any other nation. This is a better victory than fire and sword can win.

Summary.—The Chinese traded with the Philippines centuries before the arrival of the Spaniards. The latter encouraged the Chinese to settle in the

Philippines. Limahong, a Chinese pirate, attacked Manila in 1574 with sixty ships and three thousand men. With the aid of Juan de Salcedo, the Spaniards drove them away. Limahong settled in Pangasinan near the mouth of the Agno. He oppressed the people, but was driven away by Salcedo in 1575.

By 1600 there were more Chinese than Filipinos in Manila. The Alcaycería was built for them in 1581. Here the Chinese merchants lived and traded. The Parián had 150 shops and six hundred merchants.

In 1603 the Chinese of Manila revolted. They burned houses and killed many Filipinos. Finally the Chinese rebels were driven to the mountains and over 20,000 were killed.

The wreck of two galleons in 1639 ruined the business of the Chinese, so many of them revolted. At this time there were 33,000 Chinese in the Islands. For a year there were battles around Manila, and 20,000 Chinese were slain. The Chinese were heavily taxed. They were at times compelled to become Christians or to leave the country. They are industrious, economical, and persevering. No more Chinese laborers are allowed to come to the Philippines.

CHAPTER X.

THE VOYAGES OF THE GALLEONS.

The Chinese Trade.—It is impossible to understand the history of the Philippines unless we know something of the early trade with China. In the time of Das Mariñas, twenty or thirty Chinese junks came to Manila every year. They brought porcelain, silks, cottons, cloths ornamented with gold and silver, jewels, copper and iron vases, curious ornaments of ivory and wood, besides many kinds of food, and buffaloes, horses, and cows.

Commerce with Mexico.—Most of the goods that the Chinese brought were bought by merchants who sent them to Mexico. Here they were sold at a very high price. The profits of this trade were so tempting that everybody engaged in it. The governor, the judges, the army officers, in fact all classes tried to get rich from the commerce with Mexico.

There were only one to four ships a year to Mexico from Manila. There was not room in the ships for the cargoes of all who wished to engage in this trade. So only the rich and powerful could send their goods. Therefore the Filipinos did not get

much advantage from it. They helped load and unload the ships, and received some of the money the Spaniards spent; but very few became rich merchants. The proper business of the Islands was neglected. Manila became the place where the goods of one foreign country were bought and sent to another foreign country.

Yet the galleon trade was the foundation of the wealth of Manila. The money was made by working for three months. Then the merchants lived in ease and luxury the rest of the year. The people who made money from this trade often spent it foolishly, or else went away to Mexico or Spain. No attention was given to agriculture and the native industries. Manila grew rich and powerful, while the rest of the Philippines was neglected.

The Galleons.—This trade was so profitable that the king allowed no ships but his own to carry goods to Mexico. Private merchants could not send ships of their own. The ships, built for the trade between Manila and Mexico, were called *naos de Acapulco*, or galleons. They were owned and sailed by the government. In fact, they were royal trading and treasure ships. They carried also the goods of a few private merchants. These ships sailed first from Navidad, but after 1602 from Acapulco. The last galleon left Manila in 1811. The last to come from Mexico was in 1815.

The galleons were short, broad ships with very high bow and stern. For those days they were



SPANISH GALLEONS.

large ships. Now they would seem small. They were about the size of the steamers which run from Manila to Iloilo and Vigan. Usually they were built in Cavite. Although small, they had four decks, and carried sometimes forty cannon to protect them from enemies.

The Voyage Across the Pacific.—The galleon sailed from Manila in July. The voyage across the Pacific to Acapulco was long and dangerous. It took from four to six months. Often, in the early days, one-fourth of the passengers died from the hardships of the voyage. Nearly every one who traveled from Spain to the Philippines came on the galleons. Sometimes four or five hundred persons were crowded into the ship. They were soldiers, friars, government officials, merchants, and travelers. It cost from five hundred to one thousand pesos each way for a private person to cross the ocean in a galleon. Often the food became scarce. The water, kept so many months in wooden casks, became hot and foul. Many galleons were wrecked, while others were captured by English or Dutch corsairs. It was so difficult and dangerous a voyage that many persons spent their lives in the Philippines because they could not get the money or had not the courage to return to Spain.

Arrival of the Galleon.—The voyage from Mexico to Manila was much easier. It was made in from forty to sixty days. The galleon stopped at Guam for water. It entered by the Strait of San Bernar-

dino. A watchman on Mt. Bulusan, when he saw the ship on the horizon, sent the news to Manila as quickly as possible. Then the bells rang for joy, and all was excitement. The merchants were expecting the money for the cargo they had sent the year before to Mexico. The church looked for new priests to take the places of those who had died. The army awaited fresh soldiers. The governor looked for replies from the king to his requests, or perhaps for the arrival of his successor. Friends watched for those who were coming for the first time to the Philippines.

In short, there was no one in Manila who did not feel an interest in the arrival of the galleon. In years when the galleon did not arrive, many articles became scarce and high in price. The wrecking or capture of the galleon meant a hard year for many poor people.

Loss of the Galleons.—The officers of the galleons received very high salaries. The commander was called "General." His salary was 40,000 pesos a year. The pilot received 20,000 pesos. These positions were filled by the governor. Too often he appointed favorites. These men were not always good sailors. About ten galleons were wrecked at different times in the Strait of San Bernardino, upon its dangerous rocks and shoals. Several sailed from Manila and were never seen again. Hundreds of lives and millions of pesos were thus lost to the Philippines. It would have been better to have

smaller vessels and more of them. Then in case of loss, the Islands could have borne it more easily.

The Royal Subsidy.—The Philippines for many years received annually a sum of money from the royal treasury in Mexico to help pay the expenses of the government here. This was called the *real situado*, or royal subsidy. The taxes collected from the Filipinos were used to buy Chinese goods. These were shipped to Mexico in the galleons. There they were sold, and the money sent back to the Philippines. Enough money or goods was added to pay the expenses of the government here. In 1665 the subsidy was fixed at 250,000 pesos. Sometimes it was more; sometimes less. On the whole these Islands cost the treasury of Spain much more than she ever received from them. There were merchants and officials who made large fortunes in the Philippines. Often they did this by dishonesty to the government and injustice to the Filipinos. But the Islands never paid a lasting profit to the king.

Summary.—In the time of Das Mariñas twenty or thirty Chinese junks came to Manila every year, loaded with silks, cottons, provisions, etc. Most of these goods were reshipped to Mexico. One to four ships a year sailed from Manila to Mexico. They were called galleons. The galleon trade was very profitable but only the rich and powerful could engage in it. The king owned the galleons. The last galleon to come to Manila was in 1815. The

galleons sailed from Manila in July, taking four to six months for the journey across the Pacific to Acapulco. Many were wrecked; others were captured by corsairs. From Mexico to Manila the voyage was by way of Guam and the Strait of San Bernardino, and occupied forty to sixty days.

The annual sum of money sent from Mexico to aid the Philippine government was called the *real situado*. In 1665 it was fixed at 250,000 pesos. The Philippines never paid a lasting profit to the treasury of Spain; many officials became rich; some by dishonesty.

CHAPTER XI.

THE WARS WITH THE DUTCH.

The Dutch Conquer the Moluccas.—When Philip II. annexed Portugal in 1580, he forbade the Dutch to buy Eastern goods there. There was no country in Europe except Portugal where such goods could be bought. Therefore the Dutch began to conquer the Moluccas. In 1598 they defeated the combined fleets of Portugal and Spain, and established trading posts in Java and Johore. Then they grew bold and sent a strong fleet under Admiral Van Noort to attack Manila. With four large ships the Dutch admiral appeared in Manila Bay in December, 1600. His was the first fleet to attack Manila since the days of Limahong. Antonio de Morga led the defense.

Antonio de Morga.—Morga had come to the Philippines a few years before. He served as judge and lieutenant-governor from 1595 to 1596. He is best known by his book, *Sucesos de las Filipinas* (Events in the Philippines). This book was published in Mexico in 1609. It was the first full history of the early days of the Spanish rule in the

Philippines. José Rizal, the Filipino patriot, reprinted Morga's work in Paris, 1890. He added notes of his own. In these notes Rizal explains the customs of the Filipinos of the sixteenth century. He shows that they could make cannon, build large boats well, carry on foreign commerce and do other things that place them above the condition of savages. We must not think that all the Filipinos of those days were entirely without culture. Some of the things which make civilization had been brought to the Philippines from China and India even at that time, but in the first few years of Spanish rule more progress was made toward civilization than in centuries before.

The Defeat of Van Noort.—Morga was made commander of the force that was chosen to defend Manila against the Dutch. There were two old ships at Cavite, the *San Diego* and the *San Bartolomé*. They were hastily prepared for battle. The cannon were too heavy for the ships, and there were few sailors. Several hundred Spaniards and Filipinos sailed from Cavite in these ships to meet the enemy.

Morga with his flag-ship, the *San Diego*, fought the Dutch flag-ship near Fortún Island. He sailed up to the Dutch ship and both were fastened together with chains. The Dutch were driven to one end of their ship. Then for several hours both forces waited, not daring to attack each other. Morga hid behind a breastwork of mattresses and

refused to allow his men to finish the battle. Then the Dutch ship escaped. Morga's flag-ship was destroyed. Over one hundred Spaniards and one hundred and fifty Filipinos lost their lives. Morga and many others after several hours in the water landed on the island of Fortún.

Meantime two Dutch ships escaped and one was captured, with thirteen men and some boys. The friars persuaded all but one of the men to give up their Protestantism and become Catholics. Then they were executed as pirates. Their captain, an Englishman, was "hanged and thrown into the sea." The boys were released.

Silva's Great Fleet.—Governor Juan de Silva now determined to build a fleet which should drive the Dutch from the seas. For years the natives of Pampanga and Bulacan toiled in the forests cutting trees for ship-building. In the Cavite shipyard Filipino mechanics shaped the boats and cast the cannon that were to bring victory to Spain. In 1616 Silva sailed in search of the Dutch fleet. He had fourteen large ships and many small ones, carrying three hundred cannon. Two thousand Spaniards and three thousand Filipinos manned this fleet. The flag-ship *Salvadora* was two thousand tons in size, perhaps the largest ship ever built in the Philippines.

The Dutch had heard of the great preparations to break their power. They were careful to keep out of reach of this mighty squadron. Silva hunted

the Dutch for two months in vain. Then he died in Malacca of fever. His ships returned to Manila, to the joy of its anxious inhabitants.

Attack on Cavite—1647.—The last great sea-fight with the Dutch took place in 1647. That year twelve large ships sailed into Manila Bay. The flag-ship went ahead to Cavite and fired at Fort San Felipe. The fort was wholly unprepared for an attack. Had the Dutch admiral fought that day, Cavite would have fallen. General Corcuera was a prisoner in the fort. When he saw the Dutch ship sail back to Mariveles, he cried out, “Wretched soldier, to-day you have lost the victory.” Three days later when the Dutch fleet attacked the fort, all was ready. Their fleet fired more than two thousand cannon-balls at the fort, but was driven away. Their flag-ship was wrecked, and the admiral killed.

Massacre of Abúcay.—The Dutch now retreated to Mariveles and tried their fortune on land. They attacked the pueblo of Abúcay, in Bataan. The governor had six hundred Filipino soldiers. He shut himself up with them in the convent. The Dutch surrounded the building, and demanded the surrender of the force. On the advice of some friends, the governor yielded without fighting. The Dutch had promised to spare the lives of the soldiers. But when they entered the convent they massacred over four hundred of them. War was very cruel in those days, and often carried on without

honor. The Dutch acted little better than pirates.

Defeat of the Dutch.—After this massacre the Dutch grew very bold and plundered the country near their camp. Captain Chaves with three companies of troops, mostly Pampangans, attacked them in the pueblo of Abúcay. He slew the Dutch without mercy at the same place where they had shown no mercy to the Filipinos. Then an epidemic fell upon the Dutch and they sailed away. After this defeat they gave up the attempt to conquer the Philippines. Fifty years of war with these cruel and greedy conquerors had cost the Filipinos many lives and ships. Spaniards and Filipinos had fought bravely together against the common enemy.

Filipino Loyalty.—In those days there were many Filipinos who were very loyal to Spain and proud of the Spanish flag. They had never seen Spain defeated. They believed she was the greatest nation on the face of the earth. Pirates of many nations sailed the seas then, and the Filipinos were glad of the protection of a strong hand. The people were simple and ignorant. They knew nothing of such words as “republic,” “equality,” “reform.” When they rebelled, as they sometimes did, it was because of some particular hardship in one locality. They had no thought of uniting all the islands under a free, equal, and just government by all the people. Those who took refuge from the Spaniards in the mountains had no hesitation in robbing and killing

their fellow countrymen as in the days before the conquest.

Summary.—In 1580 Philip II. forbade the Dutch to buy eastern goods of Portugal. So they tried to conquer the Moluccas. In 1600 they attacked Manila but were driven off by Antonio de Morga.

Governor Silva built a great fleet and in 1616 sailed in search of the Dutch fleet. He died in Malacca. In 1647 the Dutch again attacked Manila. They were defeated at Cavite, and at Abúcay in Bataan.

Many Filipinos were loyal to Spain in the seventeenth century. The revolts were not attempts to gain independence for all the islands, but to avenge local grievances.

CHAPTER XII.

THE MORO PIRATES.

Introductory.—We have studied the peoples of the Philippines as they were before the Spaniards came. We have read how these Islands were discovered and conquered by Europeans. We have learned how the early governors laid the foundations of a new rule in the Philippines. We have seen how America and Asia were connected by the galleon service, which began the commerce of the Pacific. We followed the story of battles with foreigners, the Dutch and the Chinese. We shall now study the struggles of the islanders with one another.

The Moro Pirates.—The pirates of Borneo, Joló, and Mindanao had for many years put terror into the hearts of the Visayans and the people of Luzon. Their boats were large and swift. A hundred slaves sometimes rowed them swiftly over the sea at the stroke of the master's lash.

When the southwest wind began to blow, they would come out from their pirate refuges in the south. Along the shores of Mindoro, Masbate, and

other islands they would hide among the nipa swamps. Concealed in the forest-fringed bays and estuaries, they would cross in a night to the shores



THE COAST OF ROMBLON.

of Panay, Cebú, or Luzon. Then, while the fishermen and farmers slept, the fierce cries of the sea-rovers would ring out. People ran out of their houses and found the villages in flames. Dazed by fire and fright, they were slain if they resisted and

enslaved if they submitted. All their goods of value were taken by the pirates. Then by the light of their burning homes they were hurried into the boats and rowed across the sea to the retreat of the Moros. There they remained till the camp was full of plunder.

With the coming of the northeast wind they sailed away to the south and slavery. If they were aged and weak, the Moros took them to Sandákan on the coast of Borneo. Here they were sold to the heathen tribes, who offered them as sacrifices to their gods. The strong were sold as slaves or kept by their captors. Families were separated in this way, never to meet again. For centuries the camps of the Moros were the prisons of thousands of Christian Filipinos whose friends and relatives wept for them in the northern islands.

Spaniards Fail to Destroy Piracy.—After the Spaniards came the Filipinos became richer. There was more wealth to plunder. Therefore the Moros came oftener than before. The Spaniards fought these pirates many times. Usually the Moros escaped because their boats were very swift. Often the Spaniards failed to pursue them.

When the great fleets sailed away to the Moluccas with every man and gun they could get, the pirates came north to rob and capture the defenseless Filipinos. The people of the Philippines have suffered many times as much from the pirates of

their own race as from all the invaders that have come from China, Japan, and Europe.

Had the Philippines never been conquered by foreigners, the Islands would now be thinly populated by a poor and timid people. Civilization brings its terrible wars, but they are often wars of progress. The wars of the pirates were unjust. They did not lead to a better government. We shall now study some of these piratical attacks and the attempts of the Spaniards to stop them.

A Raid on the Visayans.—In the summer of 1599 one of the most terrible of the Moro raids occurred. Two chiefs with fifty boats from Mindanao and Joló and three thousand armed men ravaged the coasts of Cebú, Negros, and Panay. They captured 1,400 natives in Bantayan and Panay, burned many villages and loaded their boats with plunder. The inhabitants of the coast fled to the mountains. An aged priestess, called Dupuñgay, told them that the Spaniards were helping the Moros to destroy the peaceful Filipinos. With great difficulty they were persuaded to come back to their villages on the coast.

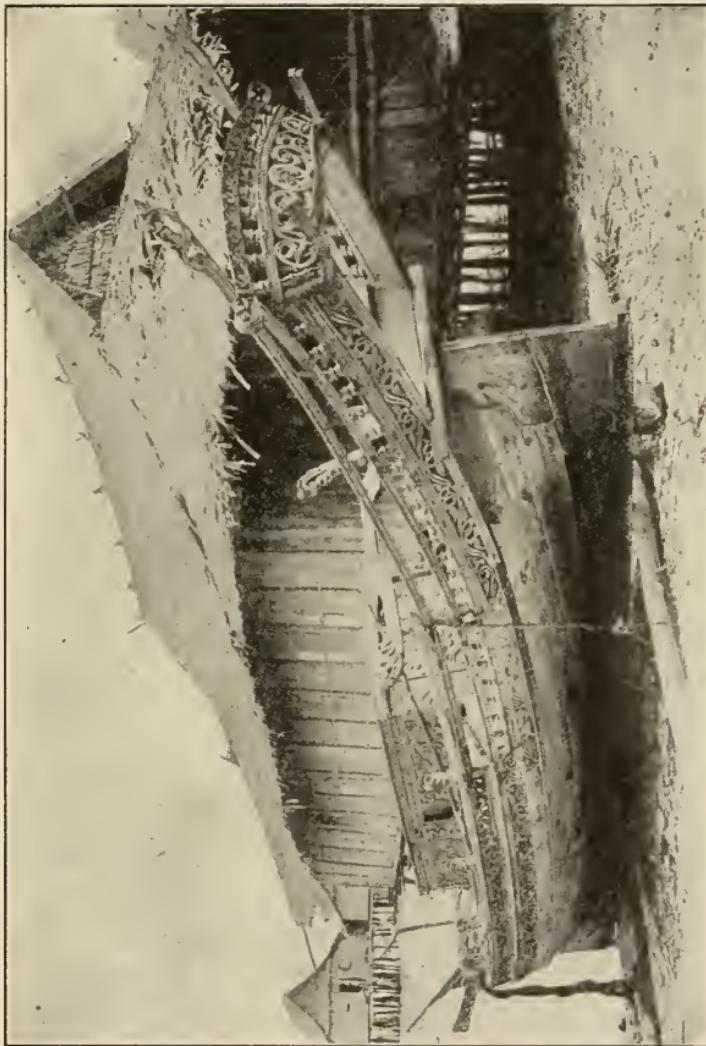
The following year the pirates returned with eight thousand men in seventy boats. This time they boldly attacked Iloilo. The Governor of Panay with seventy Spaniards and one thousand Visayan bowmen built a fort to resist the Moros. A fierce battle followed in which the Moros were defeated. The governor pursued them. Then the cunning

Moros surrounded his boat and killed him. Tello de Guzman, Governor of the Philippines at the time, sent two hundred Spaniards to Joló to punish the pirates. They killed many Moros, but could not capture the fort. Then the pirates were as bad as ever.

Acuña and the Pirates.—In Governor Acuña's time a large fleet of Moros sailed along the coast of southwest Luzon. They burned the church and convent of Calibaya, and captured the friar and many natives. They took away the bells of the churches to melt them into cannon. Next they went to Balayan, now Batangas Province. Here the natives repulsed them bravely. Finally they sailed away with their booty to a desert island. Acuña heard of all this, but instead of crushing the pirates he sent an ambassador to make peace with them. Then he sailed away with his great fleet to conquer the Moluccas. Thus, while the Spaniards were busy with their dreams of conquest, the pirates were growing bolder. In 1616 they came even to Cavite. Here they were defeated and for some years gave little trouble.

Battle of Punta de Flechas.—In 1636, Tagal, a Moro chief, brother of the Sultan of Mindanao, attacked the islands of Cuyo and Mindoro. He captured three Recollect friars, for each of whom he asked a ransom of two thousand pesos and thirty taels of gold. With six hundred and fifty captives he sailed for *Punta de Flechas*. This is a lofty

A MORO PIRATE BOAT.



promontory about one hundred miles east of Zamboanga. The Moros believed that in this cliff lived a *diuata*, or god of war. On departing for a piratical trip, and on returning, they were accustomed to shoot arrows at the cliff in honor of the god. The governor of Zamboanga sent a fleet against Tagal, who was killed with three hundred of his men. Many captives were set free.

In a letter to the king, the archbishop said that in the last thirty years the Moros had carried into captivity over twenty thousand Filipinos.

Treaties with the Moros.—For a century the strife went on. At length, in 1725, the Sultan of Joló sent a request for peace to Manila. A treaty was made. By this treaty it was agreed that Filipinos and Moros should trade freely with each other. All Christian captives were to be set free. The sultan did not keep his promise. The Moros never kept their promises to the Spaniards.

Concentration of Villages.—In 1734 it was decided by the Council of War at Manila to build little forts on the coasts of the Islands, as a defense against the pirates. It was ordered that the little fishing villages unite to form large towns. No coast town could have less than five hundred taxpayers, or about two thousand persons. It was a great hardship to make this change, but it protected the people, because the Moros did not often attack large towns.

Arming the Filipinos.—The Filipinos were now

given arms to defend themselves. They were allowed to make expeditions against the Moros, and to make slaves of all they captured. There was quiet for a few years, then the pirates again began their attacks. Like many other Spanish decrees, the order to unite the small villages with the large ones was not fully carried out. So the raids of the pirates began again.

The governors of Cebú, Leyte, Iloilo, and Negros were now commanded to build thirty-six boats that could carry one hundred men each. The government paid for the food of the men who built these boats, but the towns furnished the wood and labor free. To encourage the natives to fight the pirates, it was decided that Filipinos who won victories over the Moros should not have to pay tribute. This plan showed that the Spaniards did not feel strong enough to defeat the pirates with their own forces. But the Moro boats had little of value in them, so the Filipinos did not wish to risk their lives in the attempt to capture them.

Another reason why this plan failed was because the governors used these boats for their private trade. The soldiers in the forts acted as servants for them. So when the Moros came, there were neither boats nor men to oppose them. Sometimes an expedition would go out to attack the pirates, and return laden with merchandise, without pursuing the enemy.

Brave Defenders.—There were times when the

pirates met their match. In 1753 the islands of Tablas, Banton, the Calamianes and others lost much by the attacks of the Moros. The same Moros who made these attacks were driven away by the people of Camiguín, Romblon, Culión, and Capiz. The people of Batangas were very brave. Several times they repulsed the pirates from their shores.

The Coast-Guard Towers.—On many of the beaches of the Philippines, round stone towers may be seen. Most of these were built in the middle of the eighteenth century to serve as watch-towers and forts for a defense against the Moros. The parish priests had charge of this work. To their perseverance and skill in building these towers the Filipinos owe much. Unfortunately the governors took these towers away from the command of the priests and put lazy officials in charge of them. These men used the guards for their own work as servants.

The Story of Ali-Mudin.—Philip V. was persuaded by the Jesuits to write a letter to Ali-Mudin, Sultan of Joló, asking his friendship. The sultan received the messengers of the king peaceably. He decided to visit Manila.

When he went on board of the Spanish ship, his brother seized the throne and put a price of six slaves and one thousand pesos on the head of Ali-Mudin. The sultan sailed away to Manila, where he was received with the honors of a king. He and his seventy followers were given a house in Binondo.

Conversion of the Sultan.—Governor Arrechederra, who was formerly bishop of Nueva Segovia, became greatly interested in the conversion of the Mahometan ruler. He ate with him, walked with him, made him presents of gold, emeralds, and rubies, and tried in every way to make a Christian of him. He used to say to the sultan: "Sultan, if you wish to return to your kingdom and conquer your enemies, become a Christian, be converted to Jesus Christ, and you shall be master of your subjects."

At length the sultan became a Catholic. The Jesuits did not think he was sincere; but the governor, proud of his success, determined to have the sultan baptized. The ceremony was performed and Ali-Mudin was christened "Fernando I. of Joló." The governor had little money and few men, so he could not place Ali-Mudin upon the throne of Joló.

Treachery of Ali-Mudin.—Governor Obando, who followed Arrechederra, sent a fleet to replace Ali-Mudin on his throne. This fleet was driven away from Joló. On the return to Zamboanga the Spaniards decided that Ali-Mudin was a traitor. He had written a letter for the Spaniards to the Sultan of Mindanao which proved to be against the Spaniards instead of to their advantage. So Ali-Mudin and two hundred and seventeen of his followers were brought to Manila and put in prison.

Lessons of This Story.—The treatment of Ali-

Mudin shows how feebly the Spaniards dealt with the Moros. It was pitiful that the ruler of the once powerful kingdom of Spain should beg the friendship of a pirate chief. It shows also that the Span-



A MORO WARRIOR.

iards were slow to learn the treachery of the Moros. With all their faults, the Spaniards were usually honorable in their treaties. So it was difficult for them to believe that the Moro chiefs were deceiving them.

When the Americans came to the Philippines,

they made an agreement with the Sultan of Joló. The sultan agreed to keep his men from making war on the Americans. For this he was paid a pension. The sultan failed to keep his part of the treaty. In time of peace the Americans were attacked, in Joló, in 1903. So they had to punish the Joloans. In 1904 America declared the treaty ended. In 1906 and in 1913 the Moros of Joló were again punished for repeated breaches of the peace and for serious crimes and disturbances of the public welfare.

The High Tide of Piracy.—The year 1754 was the high tide of Moro piracy. The defeat of the Spaniards at Joló when they tried to put Ali-Mudin on the throne had destroyed all respect for their power. Moro fleets attacked the towns of the Christian Filipinos from Mindanao to Batangas, and from Mindoro to Sámar. Hundreds of villages were burned in that year. Thousands were killed and enslaved. The savings of years were carried away by the dreaded sea-robbers. The Islands lay under a pall of ashes and grief. Ten thousand Christian Filipinos toiled in slavery among the bloodthirsty Moros. Yet the rulers were so weak that they could think of nothing better than to send Ali-Mudin's daughter to Joló to try to make peace.

Finally Governor Arandía sent a strong expedition against the Moros. Some battles were won by the Spaniards, many forts were built in the Visayas, and more treaties were made with the pi-

rate chiefs. But the Moro raids continued for another century.

Summary.—Until the middle of the nineteenth century Moro pirates yearly raided the Filipino coast towns of the Visayas and Luzon. They carried thousands of captives away, and burned many villages. In 1599 fifty boats and three thousand Moros ravaged the coasts of Cebú, Negros, and Panay. The next year they returned with eight thousand men and attacked Iloilo. They were defeated. Governor de Guzman sent an expedition to Joló, but it could not capture the town. Governor Acuña sent an ambassador to make terms with the pirates while he sailed to conquer the Moluccas. In 1636 Tagal captured three friars and six hundred and fifty other prisoners. The governor of Zamboanga sent a fleet against Tagal and killed him. In the thirty years the Moros took captive twenty thousand Filipinos. In 1725 the Spaniards made a treaty with the Moros. The Moros did not keep their promises to free Christian captives. In 1734 villages were concentrated and the Filipinos were armed. Boats were fitted out to fight Moros, but the provincial governors used them for private trade. Stone coastguard towers were built in many places as a defense against the pirates.

Ali-Mudin, sultan of Joló, visited Manila and was converted to Christianity. The Spaniards sent him to Joló with a fleet, but were unable to place

him on the throne. Finally they decided that he was a traitor and imprisoned him in Manila. The Americans made an agreement with the sultan when they came to the Philippines, but as the sultan did not keep it they ended the agreement in 1904.

Seventeen hundred and fifty-four was the high tide of Moro piracy. Hundreds of villages were burned by the Moros. Governor Arandía sent a strong expedition against the Moros, built forts and made treaties.

CHAPTER XIII.

FORCED LABOR AND INSURRECTION.

The Dark Century.—On the stage of Philippine history there were many years of darkness and dulness in the seventeenth century. We shall raise the curtain only now and then to view the scenes that teach us most.

The Filipinos had suffered from the toil and losses of war for half a century. Much of their time had been spent in building fleets and fighting battles against the Moros, the Chinese, and the Dutch. These fleets were built by forced labor. The hardships of this labor brought on many revolts against Spanish rule.

The Labor Tax.—Besides the tribute, the Filipinos had to pay a labor tax. During most of the period of Spanish rule this forced labor was forty days each year for every man. This labor was used to build churches, convents, roads, bridges, and all kinds of public works. By this forced and unpaid service the timber was cut from which the galleons were built. There was a force of Filipinos employed in the shipyard at Cavite who received rice

and about twenty pesos a year each for their skilled labor as carpenters and smiths. But most of the heavy work was done by the peasants, who were taken from their fields to build ships and forts. The long succession of wars with the Moros, the Dutch, and the Chinese had nearly worn out the patience of the Filipinos. At length a governor came whose rule was not disturbed by foreign foes.

Alonso Fajardo.—This was Alonso Fajardo, who governed the Philippines from 1618 to 1624. Fajardo saw that the people were overworked. He therefore lessened the labor tax. He said that for a while they need not work without pay, except at making cannon and ships. In this way he won the favor of the Filipinos. He was the first governor for a long time whom they had liked. Still the burden was heavy, and the reform came too late to prevent revolt.

Insurrection in Bohol and Leyte.—In 1621, while the Jesuit fathers of Bohol were in Cebú at a festival, the natives of Bohol revolted. This revolt was led by the chiefs. They told the common people that a *diuata* ordered the expulsion of the Spanish. The real reason for this revolt was the desire to escape taxes and labor. Often the leaders of the Filipinos have taken advantage of the ignorance of the people to get them to rebel for religious reasons, when the chiefs themselves had some other reason.

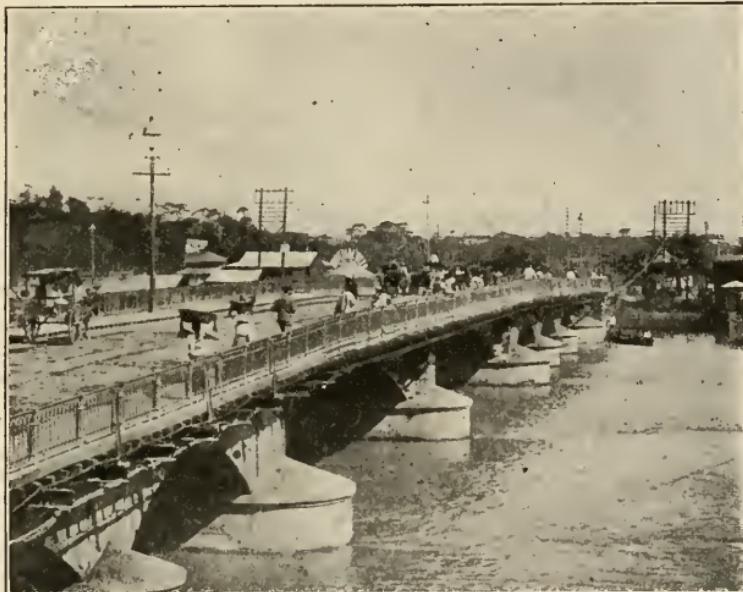
Four towns were burned by the revolters. Images of the Virgin were pierced with lances. Nearly all the natives joined the revolt, and fled to the mountains. Fifty Spanish lancers and one thousand Cebuans followed them into the mountains for five days. Then they came to a village of one thousand houses which the rebels had built. Here fifteen hundred rebels were defeated, but it was six months before they were all driven from their mountain refuges.

Bancao.—Now the insurrection spread to Leyte, led by the aged chief Bancao, of Limasaua. Philip II. had given a letter to this old chief thanking him for the services he had done for Legazpi. But Bancao longed for his old power, and joined the rebellion. He was beheaded. The revolt was soon suppressed.

Death of Fajardo.—The last days of Fajardo's life were filled with sorrow. Finding his wife unfaithful, he killed her in public with his sword. The power of a governor of the Philippines in those days may be seen from the fact that no one tried to punish him for this deed. A few months later he died broken hearted, and was buried beside his wife in the Church of the Recollects.

Tabora, Governor — 1626-1632 — Juan Niño de Tabora came to the Philippines from the wars in Flanders. He brought six hundred soldiers with him. This large force kept the country peaceful for a time. The Philippines were now prosperous.

The former age, with its independent villages and its neighborhood wars, was fast passing away. The Islands and their people were now a part of the great world, sending their products across the seas. Shells and gold-dust were no longer their money.



THE "BRIDGE OF SPAIN." MANILA.

There were rich men among the Filipinos. Fortunes were being made in the trade with China and Mexico.

Many public works were undertaken by Tabora. Within six months he built ten large ships and several small ones. It was Tabora who built the "Bridge of Spain" in 1631, called at first the "Puente Grande." This bridge lasted for nearly

two centuries, till it was destroyed by an earthquake in 1824.

Diego Fajardo:—This governor (1644-1653) was a stern and warlike man. He tried to establish a shipyard in the Visayas like those in Tondo and Pampanga. This caused an insurrection in Sámar. Sumoroy, the leader, was beheaded. There were other revolts caused by the oppressions of the tribute and forced labor during the following year. The principal ones were in Camarines, Pampanga, Ilocos and Mindanao. The Filipinos always showed themselves willing to endure a great deal from governors who tried to understand and benefit them. But their lives were so full of hardship that when harshly treated the fire of revolt burned.

Earthquake of 1645.—In the year 1645, on St. Andrew's day, November 30th, there was a terrible earthquake in Manila. Fire, it is said, burst through cracks in the ground. The Pasig River was thrown out of its channel. Nearly all the churches, convents, and other large buildings of Manila fell in ruins. Six hundred persons were killed.

After this earthquake they built no more great houses of stone in Manila for many years. The large and beautiful houses which stood before the earthquake had gained for Manila the name “Pearl of the Orient.”

Insurrection of 1660.—Manrique de Lara was now governor. During his rule many calamities had come upon the Philippines. Locusts, famine,

smallpox, pirate attacks, shipwrecks, and earthquakes had made the lot of the Filipinos a hard one.

In addition to all these troubles the natives were worked like slaves at ship-building. In 1660 one thousand Filipinos were cutting timber for the government in the forests of Pampanga. Sometimes they were whipped to make them work harder. These woodmen now rebelled. A Mexican, Mañago, was their leader. They wrote to their fellow countrymen in Pangasinan, Ilocos, and Cagayan to get their aid. But before it could come they were betrayed by their leader. They went with arms to the pueblo of Lubao. Manrique de Lara hurried to Macabebe with a few soldiers. Instead of fighting, he won over Mañago by making him commander of the Mexicans in Manila. Then he built forts in Aráyat and Lubao. He promised better treatment to the rebels. Deprived of their leader, they went back to work, without bloodshed.

Revolt in Ilocos.—In Ilocos the revolt had more strength. Juan Manzano was the leader. A fierce battle occurred at Bantay, near Vigan. Eight hundred loyal natives were slain. But the rebels were soon put to flight. They were driven to Ilocos Norte. From here they crossed the mountains to Cagayan. The Governor of Cagayan, with three hundred royal troops, drove the rebels back to Ilocos. Then he marched through Ilocos to Pangasinan. Here he joined the Spanish forces, and

greatly assisted them in putting down the rebellion. As had often happened before, the weakness of the Filipinos was the lack of union between the different tribes. The Spaniards held these Islands largely by setting one tribe against another.

Summary.—The first half of the seventeenth century was largely occupied with wars. The hardships of forced labor brought on revolts. During most of the period of Spanish rule the labor tax was forty days a year for each man. This labor was used to build churches, roads, and other public works.

Alonso Fajardo was governor from 1618 to 1624. He lessened the labor tax. In 1621 there was a revolt in Bohol. Four towns were burned. A force from Cebú pursued the rebels into the mountains and defeated them. Bancao in Leyte led a revolt at this time.

Juan Niño de Tabora was governor from 1626 to 1632. He brought six hundred soldiers. Tabora built many ships and the first Bridge of Spain in Manila.

Diego Fajardo, governor 1644-53, caused a revolt in Sámar by trying to establish a shipyard in the Visayas like those in Tondo and Pampanga. Forced labor caused revolts in Ilocos, Mindanao, and elsewhere in his time.

In 1645 there was a great earthquake in Manila; six hundred persons were killed. In 1660, when Manrique de Lara was governor, many calamities

came, such as famine, locusts, pirate attacks, and earthquakes. A revolt of woodmen cutting timber for ships occurred in Pampanga. A similar revolt occurred in Ilocos. The lack of union between the different peoples of the Philippines made it easy for Spain to put down revolts.

CHAPTER XIV.

THE STRIFE BETWEEN CHURCH AND STATE.

Introductory.—We have seen earlier in this book that the governors and the friars did not always agree. Although the governors were Catholics, they usually supported the king, while the friars, though Spaniards, looked rather to the Pope. Besides this, on the whole, the governors cared less for the good of the Filipinos than did the friars. Perhaps but few Filipinos understand what their lot would have been had the friars not been here to protect them from the selfishness of the governors and the encomenderos.

The fifty years following the insurrection of 1660 are filled with this strife. It lasted to the very close of Spanish rule. But we shall not study all of these struggles. There is no longer any quarrelling between church and state in the Philippines. The bitterness of recent years should be forgotten. Yet it is impossible to understand the history of the Philippines without some knowledge of those events. The things we shall study in this chapter happened long ago. We can think of them now without

anger and read them for the light they throw upon the past.

Two Kinds of Courts.—In those days there were two kinds of courts; that of the state and that of the church. The royal court tried those who had



CHURCH AT LAOAG, ILOCOS NORTE.

broken the laws of the king. The church court tried those who broke the laws of religion. Sometimes crimes against religion are the same as those against the state. Therefore there were times when it was difficult to know which court ought to punish the wrongdoer.

The Case of Nava.—In the governorship of Sebastián Hurtado de Corcuera (1635-1644) such a case happened. Corcuera was a man of great en-

ergy, warlike and firm. One of his soldiers, called Nava, had a female slave. Later another man obtained the woman. One day Nava saw her riding along the street with her new master. He rushed to the carriage and killed her. Then he fled into the convent of St. Augustine for refuge.

The Law of Refuge.—It was the law of those days that a criminal who took refuge in a church or other sacred place could not be taken away by the civil rulers. This was called "the right of sanctuary," or refuge. When Governor Corcuera heard what had happened he ordered the archbishop to give up Nava. The archbishop thought that Nava ought to be tried by the church court, so he refused to obey the governor.

Then the governor fell into a rage. He did what was at that time thought a terrible thing. He marched his soldiers to the convent and took away Nava by force. Then he punished him at once with death. The archbishop closed the churches, reproved the governor severely, and fined the artillery officer who arrested Nava. For a long time the courts and the bishops quarreled over this case. Such things were very bad for the country, for the people lost respect for both governor and bishop. They did not know which to obey. These quarrels grew in number. Finally the Islands were left for years without an archbishop. Then a governor and an archbishop arrived who were friends.

The Pope's Pardon.—Manrique de Lara ruled

from 1653 to 1663. With him came Archbishop Miguel Poblete, the first archbishop the Islands had seen for twelve years. Poblete found great distress in Manila. The quarrels of the few years preceding had filled the dungeons of Fort Santiago and the convents with many prisoners. Some of these had been unjustly condemned. The city had not recovered from the losses caused by the earthquake of 1645.

The condition of things was so bad that the Pope in 1654 ordered that all who had been imprisoned should be pardoned and have his blessing. There was great joy in Manila when the dungeon doors opened and friends were again united. To show their gratitude all set to work to rebuild the cathedral, which had been destroyed by the great earthquake.

The Inquisition in the Philippines.—The Inquisition was a church court. It was founded several centuries ago to discover and punish those who believed and taught ideas contrary to the doctrines of the Church.

The Inquisition was introduced into the Philippines in 1583. The head of it was called “the Commissary of the Inquisition.” Sometimes no one knew who that man was. Yet the secret hand of the Inquisition was always at work reaching out after those who were unfaithful to the king or the Church. The Jesuit, Sánchez, recommended that it be taken away from the Philippines. This was

not done. The Inquisition was not so cruel here as in other countries. No one was burned at the stake, as was the case in Spain. Yet it had great power, as we shall see.

Diego de Salcedo.—Salcedo was governor from 1663 to 1668. He brought the hatred of all the merchants and friars upon him by his selfishness. He wanted to be the only one to send goods in the galleon to Mexico. After the king's goods were put into the ship he filled the rest of the space with his private merchandise. Although many hated him, it seemed impossible to take away his power. Salcedo quarreled with Poblete. When the archbishop died, the governor forbade the church bells to be tolled, and would not allow the body to be embalmed.

The enemies of Salcedo then conspired with the Commissary of the Inquisition. This man threatened the old Filipina who guarded the door of Salcedo's room when he slept. She allowed the commissary and others to enter. They seized and bound the sleeping governor, and locked him in a cell in the Augustinian convent. They then sent him to Mexico to be tried, but he died in mid ocean.

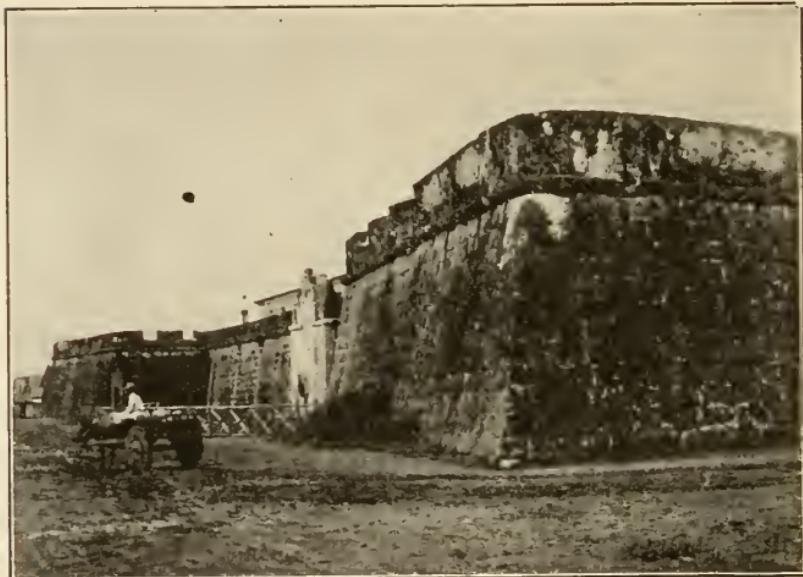
When the Supreme Court of Mexico heard of this, it ordered the commissary to Mexico for imprisonment, but he, too, died on the ocean at nearly the same place where Salcedo had died.

De Vargas and Pardo.—When De Vargas was governor (1678-1684) it was the State and not the

Church that triumphed. According to the historians of the religious orders, those were dark days for Manila. There were many lawsuits and imprisonments. Felipe Pardo was archbishop. He and the governor were bitter enemies. The archbishop disobeyed twenty different royal decrees. Then the governor did what no governor had before dared to do. He sent soldiers to the palace of the archbishop, and in the early dawn led the old man out of the city. As the archbishop passed out of the gate he shook the dust from his feet and threw a handful of stones at the wall to show that he rejected the city. He was sent to Lingayén, where the Dominicans cared for him. The next governor restored Pardo to power. The archbishop had De Vargas put on an island in the Pasig, where he was kept for four years while his *residencia* was held. Thus the high officials of Spain wasted their time and the money of the Philippines in this unhappy strife.

The Friars' Lands.—The friars grew more and more powerful. We have seen how they overcame the governor. Now we shall see how they were stronger than the governor and the archbishop together. In 1697 Archbishop Camacho and Governor Cruzat tried to make the friars show the titles to their lands. They were now in possession of large estates. In those times people were not careful about the papers which prove the ownership of lands. Some of these lands had been bought by the

friars; some had been given to them by the State, and other lands were gifts of those who, dying, left their property to the Church. The growing wealth of the friars made it difficult for the archbishop and the governor to make them obey.



FORT PILAR, ZAMBOANGA.

A judge was appointed to examine the titles of these lands. In some cases the friars refused to show the titles. Then the governor embargoed the lands; that is, he took possession of the lands till the question could be settled. Then all the friars closed their churches and refused to obey Archbishop Camacho. The governor sent the soldiers to open the churches by force. The opposition of

the friars was so strong that a rebellion was feared. So the governor and the archbishop had to yield and allow the friars to keep their lands. Thus the strife continued, sometimes the governor and sometimes the friars winning. Finally occurred a contest which is one of the darkest blots upon the pages of Philippine history.

Bustamante and the Friars.—Fernando Manuel de Bustamante (1717-1719) was a stern and despotic governor. Yet he was honest and able. He found the treasury empty. This was not because the country was poor. Many of the citizens of Manila were in debt to the treasury. To avoid paying these debts they had the money due them from the sale of goods in Mexico come to their friends. These friends secretly gave it to them. Then the government could not collect its debts from them. Bustamante made these people pay their debts. In this way he added three hundred thousand pesos to the treasury in one year.

Bustamante Fortifies Zamboanga.—Bustamante also imprisoned Torralba, a former governor. It was said that, through the neglect of Torralba, seven hundred thousand pesos had been lost to the treasury. With the money he obtained by these just deeds he established a garrison in Zamboanga. For half a century the government had abandoned the Christian population of Mindanao and the Visayas to the attacks of the Moro pirates. With their own efforts the Visayans had built a fleet called the

"fleet of the Pintados" to defend their homes. The Jesuits had for a long time urged that a garrison be placed in Zamboanga. The other orders were opposed to this plan. But Bustamante had the courage to do whatever he thought was right. So he built forts for the defenseless Filipinos of the south. All these acts made him many enemies. These enemies now plotted his destruction.

Arrest of the Archbishop.—A galleon was about to sail for Mexico. Bustamante feared that this galleon was carrying letters with charges against him. He sent an officer to bring the captain of the galleon ashore. The captain threw overboard the officer and his men and sailed away. The governor sent ships to overtake the galleon. He now was sure that there was a conspiracy against him.

Bustamante then put every one in prison that he believed to be his enemy. The churches and convents were filled with persons seeking refuge from the governor. Bustamante demanded one of these refugees from the archbishop. The archbishop refused to give up the refugee. Then the governor arrested the archbishop, and imprisoned him in Fort Santiago. The church bells tolled when this was done. The friars were filled with horror and anger. Now the governor called on the citizens of Manila to defend the rights of the king. At the signal of a cannon-shot all were to present themselves with arms and aid the governor. Manila was filled with noise, terror, and tumult.

Death of Bustamante.—October 11, 1719, was a day long to be remembered in Philippine history. The friars resolved to rescue the archbishop by force. They went through the streets in procession holding aloft crucifixes in their hands. Behind them came the refugees, bearing arms, ready to fight for their lives. Then followed a crowd of citizens and the Jesuits. All were giving *vivas* for “the faith, religion, and the king.” Never before was there such a scene in the Philippines. The crowd rushed into the palace. They attacked Bustamante. He defended himself bravely, but fell wounded. His son came to his rescue, but was dragged from his horse and killed. The governor was thrown into prison, where he died the same day.

Archbishop Cuesta, Governor.—The archbishop and other prisoners were released. The judges of the Supreme Court, who had supported Bustamante, were put in chains. Many army captains were arrested and the royal standard of Spain was torn down. It was a dramatic moment in the history of these Islands. It meant that after one hundred and fifty years of strife the Church had triumphed over the king. The archbishop, Cuesta, now took possession of the palace as Governor-General of the Philippines.

The religious orders gave a great funeral to Bustamante and a pension to his six sons. They denied that they had planned the death of the governor. The king was very angry when he heard of the

overthrow of the royal power in the Philippines. The slayers of Bustamante were arrested and taken to Mexico for trial. They were then returned to the Philippines to be tried and punished there. This was not done, because the confessor of Governor Torre Campo advised him to disobey the order of Philip V. to punish these men.

Summary.—There were many quarrels between church and state in the Philippines in the last half of the seventeenth century. There were state courts and church courts. Some cases belonged to one court, others to the other. A soldier, Nava, had a slave; he killed a man who took this slave. Then Nava took refuge in the Augustinian convent. The archbishop refused to deliver Nava to the governor, who took him by force and executed him. For some years the Islands were left without an archbishop.

In 1654 the Pope ordered that all who had been imprisoned should be set free and receive his pardon. Miguel Poblete was archbishop then.

The Inquisition was a church court whose purpose was to discover and punish those who believed doctrines contrary to those of the Church. In Spain the Inquisition burned thousands at the stake. In the Philippines it was mild. Diego de Salcedo, governor 1663-1668, was seized by the authorities of the Inquisition and shipped to Mexico for trial. He died at sea.

De Vargas was governor 1678-1684. The arch-

bishop, Felipe Pardo, was opposed to him. He disobeyed twenty royal decrees. The governor expelled the archbishop from Manila. The next governor restored him and imprisoned Vargas.

In 1697 the archbishop and the governor tried to make the friars show title to their lands. In some cases the friars refused to show their titles. Then the governor seized the lands. The friars closed their churches and the archbishop and governor had to yield.

Fernando Manuel de Bustamante was governor from 1717 to 1719. He collected back taxes, fortified Zamboanga and by stern but honest methods made many enemies. He imprisoned his enemies, including the archbishop, who refused to give up a refugee. The friars marched through the streets leading a rebellious procession. Bustamante was killed by the mob. The archbishop, Cuesta, then became governor-general.

CHAPTER XV.

THE END OF THE SEVENTEENTH CENTURY.

Fausto Cruzat y Góngora, Governor—1690-1701.

—Cruzat found the treasury empty. He was a courageous and honest governor. He collected large sums due the treasury from citizens of Manila. With this money he repaired the palace and other public buildings. Cruzat found many abuses in the system of governing the Philippines. In order to correct these he published the “Ordinances of Good Government.” A study of these reform laws will show us much about the condition of the Philippines two centuries ago.

“Ordinances of Good Government.”—The principal matters of which these ordinances spoke were the following:

1.—*Taxes.* It was the practice to make the poor pay the same tax as the rich. Cruzat ordered that the rich pay more than the poor. This was an excellent law, but it was not obeyed. Instead of this, the poor were made to pay more than the rich. The reason for this was that the rich could bribe the tax-collector to take less than the just tax, while the

poor, who could not offer such a bribe, were forced to pay more than they ought.

2.—*The governors and commerce.* The governors were accustomed to engage in commerce. They occupied their time more with private business than with their duties as governors. Cruzat forbade them to engage in any kind of commerce. He commanded them to visit each pueblo six days and the large pueblos twelve days each year. The object of this was to give the natives an opportunity to make their complaints and get justice.

3.—*Industry.* Cruzat ordered that the Filipino farmers be obliged to work. They must cultivate a certain amount of ground each year and raise a certain number of animals. No one was to be allowed to lend more than five pesos to a Filipino. This shows that the people were contented with just enough to eat, and had little ambition to provide for the future.

4.—*Prisons.* It was decreed that separate rooms be given to women in the prisons. In case of a light charge they must be shut up in private houses, and not put in prison. The prisons of those times were filthy, and full of evil practices. This was so even in Europe. Many of the faults of the Spanish Government were common to most governments in those days. It is easy to see the mistakes of those who lived centuries ago. We should remember that if we had lived then we might have made the same mistakes.

5.—*Spaniards.* Spaniards were not to be allowed to live in the pueblos without permission from the government. This was because the governors wanted all the commerce for themselves. Besides, the Spanish planters did not always treat the Filipinos justly when they were far away from the reach of the law.

6.—*Wild tribes.* One ordinance forbade the Christian natives to speak with or trade with the people of the wild tribes. The reason given was “because this makes their pacification impossible.” There were goods the wild tribes wished to get from the Christians. It was thought that they would come down from the mountains and live in the pueblos as Christians if they were forbidden to trade while living in a wild state. But the Christian natives wished to trade with these people, so sometimes they would leave their goods at certain places in the mountains. When they went away the savages would come and get these things, leaving some of their own products in exchange.

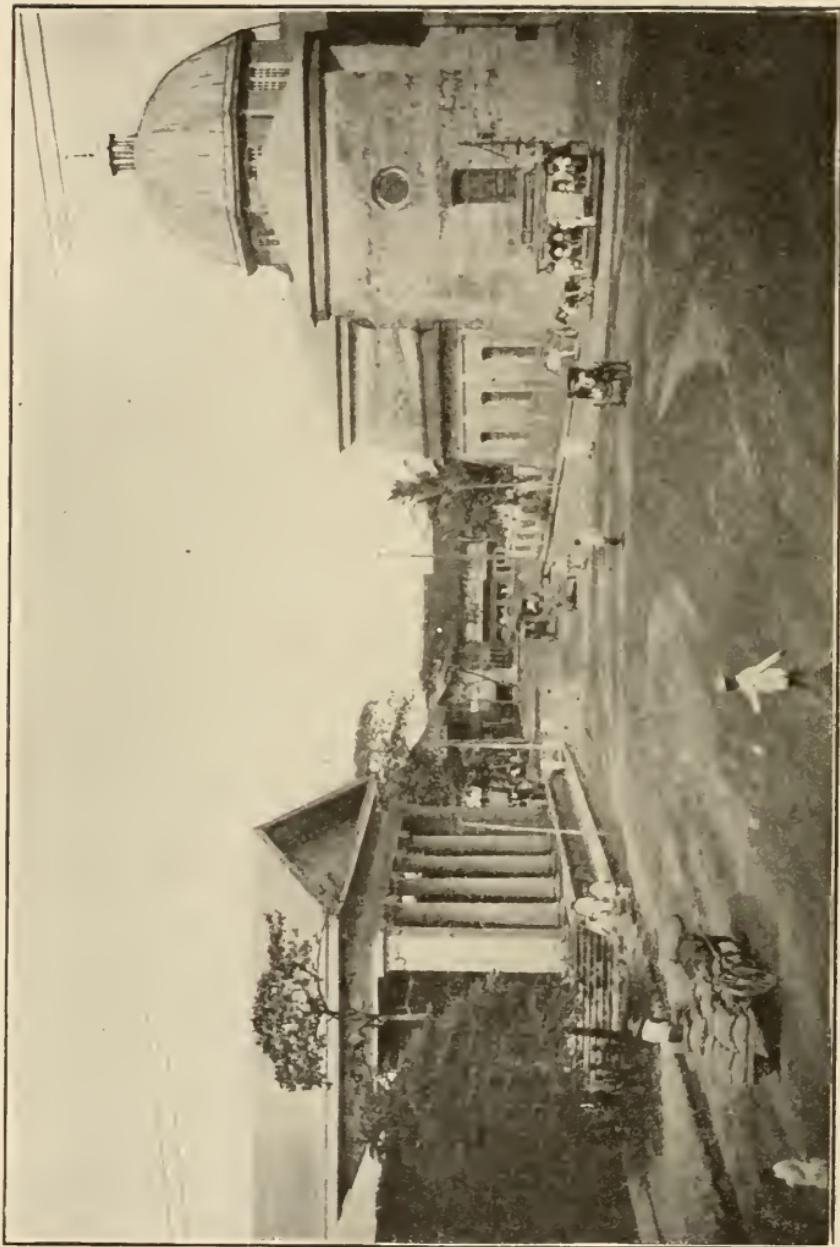
Evil Days.—These laws and others like them show that two hundred years ago there were oppression and injustice in the Philippines. They show that the Spaniards did not trust each other; that slavery still existed; that there were still encomenderos; that many Filipinos were idle and in debt; that the prisons were a disgrace, and the roads and bridges in a bad state. After seeing how the rulers

in Manila had been acting for half a century we can see why these things were so.

Manila and the Provinces.—In spite of all the bad government from which the Philippines suffered at this time, the country prospered. The rulers and people of Manila have been accustomed to think that city all-important. Manila is more important to the Philippines than many capitals are to their country. It is the only large commercial city in the Islands. But most of the people in the Philippines live and die without ever seeing Manila. Most of the wealth of the Philippines was won from her fields and forests by the farmers. They knew little of their rulers in the capital, and most of their rulers knew little of them. Two hundred years ago there were no steamers or railroads. Many of the Islands saw no Spaniards, except once a year. Then the tax collector came, took his piece of cloth, or the peso of tribute, and departed. For another year all lived in the country villages very much as they used to live before the Spaniards came to the Philippines. There was less war between the villages. There was less practice of the old religion. Still, the Filipinos of the *barrios* were governed by their headmen, and saw little of their Spanish rulers.

The “Laws of the Indies.”—The “Laws of the Indies” were made for the natives of Mexico and the West Indies by Spain. After this, when the Spaniards conquered the Philippines, they gave them these same laws. But the customs of the Filipinos

PLAZA DE GOITI, MANILA.



were different from those of the Mexicans, so the laws of the Indies were not always good for this land. Therefore the Filipinos were allowed to use their old laws and customs when these were not contrary to Christianity. So they continued to govern themselves in all small matters. There are more Filipinos to-day ruled by ancient Filipino laws and customs than there were when Legazpi settled the Islands.

Most of the Filipinos were little influenced by their rulers compared with those who lived in Manila. Therefore much of the growth and prosperity of the Philippines must have come from the industry and intelligence of the Filipinos themselves.

What the Filipinos Did.—In spite of war and bad government the Filipinos multiplied. They broadened their fields. They increased their herds of cattle and horses. They sent their children to the primary schools that the friars established from early times. They were taught many useful things by the friars. Had they been bad pupils they would not have learned these lessons. But the Filipinos learned as rapidly and as well as any primitive people could learn from such teachers as the Spaniards. Some of the American Indians refuse to accept the teachings of civilization. The Hawaiian Islanders are dying out, although every advantage has been offered them. But most of the Filipinos have accepted civilization. The pupil who learns deserves praise as much as his teacher. To

the Filipinos belongs great credit for the steady growth of their country in population, wealth, and civilization. It was their loyalty that enabled Spain to hold the Islands. They built ships for the trade and wars of their conquerors. They fought by their side against the Chinese, the Dutch, the English, and against rebellious Filipinos. The Philippines grew greater and richer by their efforts.

Summary.—Fausto Cruzat y Góngora was governor from 1690 to 1701. He issued the “Ordinances of Good Government.” These provided for equalizing the taxes, stopping the provincial governors from engaging in private commerce, compelling farmers to cultivate a certain amount of ground each year, reforming the conduct of the prisons, forbidding Spaniards to live in the pueblos, and stopping intercourse between the Christians and the wild tribes.

Manila was long considered more important than the provinces. During much of Spanish rule, the country people saw little of their rulers and lived nearly as before the conquest.

The “Laws of the Indies” were made by Spain for her colonies in America. Later they were applied to the Philippines. But when ancient Filipino laws and customs were not contrary to the Laws of the Indies, the Filipinos were allowed to use them. The Philippines gained greatly in wealth and importance under Spanish rule. This was largely due to the industry and good qualities of the Filipinos.

CHAPTER XVI.

THE BRITISH INVASION AND ITS RESULTS.

The Mysterious Fleet.—In the year 1762 Archbishop Rojo was acting governor of the Philippines. He was a good man, but not fitted for the great trials that were to come upon the Philippines. For nearly one hundred years Manila had not been threatened by a foreign fleet. There was a small garrison, and no readiness for the attack of a powerful enemy.

One day in September, 1762, thirteen large ships anchored in Manila Bay. No one knew of what nation they were, or why they had come. An official was sent out to them to make inquiries. He came back with the startling news that the ships were British, and that they demanded the surrender of Manila. Eight months before the British fleet sailed into Manila Bay, England had declared war on Spain. To-day news of such an event is flashed over the telegraph wires around the world in a few minutes. At that time sometimes one ship and sometimes none in a year brought tidings of Europe. Some American merchants had told the archbishop-

governor that the British in India were preparing a fleet to attack the Philippines. But Governor Rojo was a man whose thoughts were not of war. No preparations had been made for defense.



LIGHTHOUSE AT ENTRANCE TO THE PASIG RIVER.

Landing of the British.—The next day the British landed at Malate. Their troops occupied the churches and convents of Malate, Ermita, San Juan de Bagumbayan, and Santiago. Not a shot was fired at them from the walls and forts of Manila. The city was dumb with surprise and fear. There were nearly seven thousand British troops, includ-

ing three thousand of their Indian allies. In Manila there were only six hundred soldiers. With great courage they refused to surrender. Messages for help were sent to the provinces. In a few days seven thousand natives, armed with bows and spears, had come to the help of the Spaniards.

The Capture of Manila.—On the 5th of October, 1762, the British entered the city through a breach which their guns had made in the wall on the east side of the city. General Draper led a column



SPANISH GUNS, FORT SANTIAGO.

through the streets to the plaza, two cannon preceding him firing constantly. The officials of the Church and the government had taken refuge in Fort Santiago. The palace guard was cut down while fighting bravely. The inhabitants of Manila were fleeing across the Pasig in boats. The British turned the guns of the wall upon them, and killed many of the fugitives.

The Surrender.—Colonel Munson now went to Fort Santiago, and demanded its surrender. Governor Rojo was so terrified that he wished to get down on his knees before the officer. The victors promised, in return for the surrender of the forts:

1. Security for the life and property of all.
2. The free exercise of the Catholic faith.
3. Freedom for commerce and industry.
4. The preservation of the Supreme Court.
5. Military honors for the soldiers on their surrender.

Later the governor and the judges signed a paper giving up the entire Philippine Archipelago to the British.

Governor Rojo was completely in the hands of the British. General Draper compelled him to raise five hundred and forty-six thousand pesos in money, jewels, and silver plate. The British demanded four million pesos, but could get no more.

The Sack of the City.—A cruel practice of war in those days was the permission given to soldiers to rob and abuse the inhabitants of a conquered city. Manila was given over for three hours to be sacked. The robbery and murder went on for forty hours. Across the Pasig in Binondo the natives did as wicked deeds as the British. Finally Draper hanged several Chinese and stopped his soldiers. About one thousand lives were lost on each side in the taking of Manila.

Simón de Anda y Salazar.—On the Malecón

Drive in Manila stands a tall monument to a brave Spaniard who would not surrender to the British. Anda was a judge of the Supreme Court. The night before the British entered Manila he left the city in a canoe for Bulacan. Here he proclaimed



THE MALECÓN DRIVE, MANILA.

himself governor. The Augustinians supported him.

Anda soon had a small army. With this he tried to keep order in the provinces and besiege the British in Manila. Anda and Rojo each sent proclamations through the provinces calling the other a traitor.

Restoration of Spanish Rule.—January 30, 1764, Governor Rojo died. Shortly after his death, news of peace between England and Spain arrived. A

new governor, La Torre, was sent to the Philippines. The British gave up Manila to the Spaniards after holding it nearly a year and a half. La Torre generously allowed Anda to make a triumphal entry into Manila, March 31, 1764.

Effects of the Invasion.—When the fall of Manila became known in the provinces many revolts broke out. Taxes were not collected. Property and life were not safe. Bands of robbers roamed through the provinces. During the period of British occupation the Philippines suffered great distress. No one knew who was the real governor—Rojo or Anda. Outside of Pampanga and Bulacan, where Anda ruled, there was little law and order of any kind. In Batangas, Laguna, Tondo, and Cavite provinces homeless and starving people wandered from village to village. The wild tribes of Negritos and Igorots descended boldly from the hills and killed the wayfarer.

Revolt in Pangasinan.—Throughout the British occupation there was a revolt in Pangasinan. Ten thousand natives perished in battle. The population of the province fell from sixty thousand to thirty-six thousand in less than four years. Many had gone to other provinces, died of hunger, or been killed by savages. Finally Anda's troops aided by some Cagayan soldiers put down the revolt and hanged the leaders.

Diego Silan.—One of the fugitives from Manila when the British took the city was Diego Silan. He

was a native of Vigan, Ilocos Sur. This man was one of the most remarkable leaders the Filipinos ever had. At first he took the side of the Spaniards, saying that he wished to arm the natives against the British. The Spaniards became suspicious and imprisoned him. Some persons of influence to whom he promised to give good positions released him from prison. Now Silan boldly said he would drive the Spaniards and *mestizos* from the country, and then the British.

Silan in Power.—Many joined the cause of Silan. As in previous insurrections, the oppression of the local governor was the main reason for the revolt. This man had abused the natives of Ilocos. He had made them sell him all their wax and buy of him all their candles. Silan drove him from Vigan. Then the new leader set up a shrine and claimed the special favor of God. He proclaimed Jesus Christ as the head of his rebellion. Thousands came to his support.

The bishop of Nueva Segovia and some of his priests led a force of natives from Ilocos Norte against Silan. This force was defeated by treachery. While they laid down their arms to talk, the Tinguian allies of Silan attacked them. They were driven back to Ilocos Norte. Silan sent a force to Ilocos Norte and captured a number of the leading men and friars. He raised large sums of money by setting these men free for a ransom. This created great hatred for him in that province.

Alliance with the British.—When the English general heard of the success of this revolution he offered to make Silan his ally. The Ilocano leader did not dare to refuse. He feared that Anda would soon send a strong force against him. The people of Ilocos Norte were hostile to him also. So he was between two fires. He accepted the offer of the British. They sent him a cannon and appointed him Governor of Ilocos. This was a great surprise to the followers of Silan, but their faith in him was great.

Death of Silan.—The bishop of Nueva Segovia and his friars were now shut up in the convent of Bantay, near Vigan. Silan could not persuade his followers to kill them. So he was about to allow some of the savage Tinguians to massacre the priests. At this time a *mestizo*, named Vicos, planned to assassinate Silan. He went to Silan's house and shot him in the back. The friars now returned to their parishes, for the death of Silan terrified his followers for a time. A general pardon and a remission of taxes was proclaimed.

A Fresh Outbreak.—Anda sent new officials to Vigan. By this time the followers of Silan had recovered their courage. They rebelled, making an uncle of Silan governor. Now was the opportunity for Ilocos Norte to take revenge. A force of six thousand from that province invaded Ilocos Sur and defeated the rebels. Silan's wife fled with the wealth he had collected to the mountains of Abra.

She was a brave, determined woman. She meant to avenge the death of her husband. So she hired the wild Tinguians to attack Vigan for her, but the bownien of Piddig drove her little army back to the mountains.

Anda now made the Cagayan leader, Arza, governor of all of Luzon north of Pangasinan. Arza pursued Silan's wife till he captured her. She and ninety other leaders of the revolt were hanged.

Why the Revolts Failed.—It is easy to see that all these revolts failed because the Filipinos were not agreed as to what they wanted and how they wanted to get it. Each was working for his own good, not for the good of all Filipinos. The old hostile spirit of the different tribes toward each other was still alive. It takes a long time to make one people out of so many different branches of the Malayan race. The Filipinos of that day were struggling for a freedom which they did not know how to get; or to use, if they had obtained it.

Summary.—In 1762 a British fleet from India attacked Manila. War had been declared between England and Spain, but no one in the Philippines knew this. Seven thousand British landed and laid siege to the city. Thousands of Filipinos came from the country to help save Manila. After a few days the British took the city and sacked it. The governor and supreme court judges gave up the whole Archipelago to the British. General Draper compelled the Spaniards to pay an indemnity of 546,000

pesos. Anda proclaimed himself governor in the provinces and resisted the British. After a year and a half the British gave Manila back to the Spaniards. The new governor, La Torre, allowed Anda to make a triumphal entry into Manila.

The capture of Manila caused many evils in the provinces. Bands of robbers roamed about. Revolts against Spanish rule broke out and thousands were killed in battle or perished of hunger and hardships. Diego Silan, an Ilocano, was a noted leader. He subdued Ilocos and captured many friars. Then Silan allied himself with the British. Finally he was assassinated.

CHAPTER XVII.

THE BEGINNING OF MODERN TIMES.

Governorship of Anda—1770-1776.—Shortly after the departure of the British, Anda had returned to Spain. The governors who followed Rojo did not repair the ruin caused by the war. The old quarrels between Church and State were renewed. The Jesuits were expelled from the Philippines. A strong hand and a clear head were needed. Several times the king asked Anda to take the governorship of the Islands. He was weary of strife, but finally yielded to the repeated requests of the king. Anda was a brave and honest man. During his fight against the British he had spent only 600,000 of the 3,000,000 pesos which he had received from the *Philipino*. As governor he was economical and honest. Although he repaired the walls of Manila and built many ships, the public revenue increased to one and one-half million pesos a year. He did all he could to bring the Philippines out of the wretched state into which a century of folly had plunged them.

Anda a Modern Man.—Anda was different from

the governors who preceded him. At the time of his return to the Philippines, Europe and America were feeling their way toward liberty and progress. The revolutionary spirit was stirring France and the North American colonies. New ideas filled men's minds. The Church was losing control of



THE ANDÁ MONUMENT, MANILA.

the State. Andá, like Das Mariñas, was a royal governor. He was not liked by the friars, because he sent a report to the king charging them with disloyalty and crimes of oppression. Andá was not a republican, but he believed that the government should study to make the country prosperous. He therefore encouraged agriculture, believing that the future prosperity of the Islands depended upon this. From his time the governors began to develop the unused riches of the Philippines. The galleon trade

was nearing its end, and a new era was beginning for the Filipinos.

The Teaching of Spanish.—During Anda's rule a royal decree ordered that Spanish be taught instead of the native dialects of the Philippines. In a great church council of 1590, the friars had decided to teach the Filipino tongues instead of Spanish. This was because they believed it necessary to teach religion to every one as soon as possible. The friars could learn the languages of the natives much quicker than the natives could learn Spanish. Very old people and little children might die ignorant of the gospel if it were not quickly taught them in their own tongue.

Many times the rulers of Spain ordered that Spanish be taught to the Filipinos. Most of the friars were willing to have this done. But they did not believe it would ever be possible to make Spanish the language of the common people. In later days there were some who did not wish the Filipinos to learn Spanish because they were afraid the Filipinos would become wise enough to rule themselves.

Death of Anda.—Anda made many enemies by his stern, just ways. These enemies fought against him at the court of Spain. He was fined and some of his acts condemned. Weary with work and the ingratitude of his country, he fell ill, dying at Cavite in 1776. His remains were placed behind the high altar of the cathedral in Manila. His

fame is secure to-day as one of the most upright governors that Spain ever sent to the Philippines.

Vargas and Agriculture.—José de Vasco y Vargas (1778-1787) was an intelligent and industrious man. Under him a serious attempt was made to improve agriculture. He published a proclamation, offering prizes to those who excelled in agriculture and industry. He encouraged the production of silk. Mulberry trees, on which the silkworm feeds, were planted in large numbers. For some years silk was made in the Philippines. The mulberry and the silkworm flourish in these Islands. In the end, however, the culture of silk did not pay. The plantations were abandoned. The silk of China and Japan was produced and sold cheaper than that of the Philippines. This was because wages were less in those countries and men were willing to work more steadily than in the Philippines. Many things have failed in the Islands because Filipino laborers have been satisfied with earning a little money. Then they have abandoned their work to spend or gamble away what they have earned. No country can have great industries till it raises up an army of steady workers who will work for months at a time at the same rate of wages.

Why Java Prospered.—It is true that one reason for lack of labor was because the Spaniards did not always give the Filipinos a fair share of the products of their labor. In Java the Dutch compelled the natives of the Island to work; but in all their

business dealings they treated the natives justly and fulfilled all promises. Thus Java grew industrious and prosperous while the Philippines advanced slowly. We shall see an example of this in the way the Spanish managed the tobacco industry.



TOBACCO GROWING.

The Tobacco Monopoly.—For centuries the Philippines had cost the treasury of Mexico a large sum yearly. The burden of the royal subsidy was a heavy drain on the Mexican treasury. Vargas now thought of a plan to make the Philippine Government pay its own expenses. He decided that all the tobacco must be raised, manufactured, and sold by

the government. This plan was called the Tobacco Monopoly. In 1781 the Filipino farmers were forbidden to grow and sell tobacco, except at the order of the government. The following year the government began the business of growing, manufacturing, and selling tobacco. This monopoly continued for exactly one hundred years. The revenues of the government increased rapidly. There were some years now when it was not necessary to send a subsidy from Mexico. But the treasury was filled by means of oppression and injustice.

Abuses of the Tobacco Monopoly.—The government told the farmer just how much land he should plant each year with tobacco. He was ordered to raise a certain amount from this land. He could not keep one leaf for his own use. His house was searched for hidden tobacco. If the farmer did not raise the required amount the land was given to another. He was heavily fined if he hid any away.

When the government bought the tobacco of the farmer it fixed its own price. Then it made this tobacco into cigars and sold them to the farmer, again at its own price. The government inspectors were often dishonest and cruel. They accepted bribes from some natives who broke the laws. They undervalued the tobacco of others. They treated harshly the families of those whose houses they searched. As time passed, the government paid less and less for the tobacco, and the payments were slow in coming. After planting most of his land

with tobacco, and working hard and long to secure the crop, the farmer often waited longer still for his pay. Finally the government began to pay in written promises instead of money. Men went through the country and bought these pieces of paper of the natives, giving them less money than they were worth.

End of the Tobacco Monopoly.—Under Governor Priimo de Rivera in 1881 the government ceased to raise and sell tobacco. This monopoly had become a disgrace. Large sums were due the farmers for the tobacco they had raised for the government. Since this monopoly has ceased, many Filipinos have succeeded in making a good living by raising tobacco for themselves. It is said that since the semislavery days of compulsory tobacco raising ended the farmers have not grown as good tobacco, or cured it so carefully as before. But the bribery and abuses of the old days are ended. Free industry and an honest government are worth more than tobacco.

“Royal Company of the Philippines.”—The greatest commercial enterprise that Spain started in the Philippines was the “Royal Company of the Philippines,” in 1785. The king, Charles III., was an investor in this company. He and his governor, Vargas, did all they could to make it succeed. The capital of the company was six million pesos. It had the sole right to trade between the Philippines and Spain, but not with Mexico. The company en-

couraged the cultivation of silk, indigo, sugar, and cotton. Pepper was planted by it in Luzon, the Visayas, and Mindanao. It paid a higher price for Philippine pepper than for that of Java and Sumatra. But the Philippines were not so fit to grow pepper as these other islands. The governors wanted all the trade of their provinces. They were jealous of the company and would not assist it. So this great enterprise which cost so much and promised so well failed. A further reason for its failure was the unwillingness of the natives to work steadily.

“Sociedad Económica de Amigos del País.”—One of the best acts of Vargas was to establish the “Economic Society of Friends of the Country.” He did this in obedience to a royal decree. The king ordered the formation of a “society of select persons capable of producing useful thoughts.” This society was founded in 1781. In his speech at the first meeting of the society Vargas said that the backward condition of the Philippines was on account of too great attention to the galleon trade. The society included some of the most distinguished people of that day. It lasted till the close of Spanish rule. At times it was dead for years, but it was of some help to Philippine agriculture and industry.

Vargas Resigns.—Vargas did many other things, such as the suppression of highway robbery, the establishment of a hospice, or house of refuge, and the creation of militia regiments of Filipinos. Like

many other good governors, Vargas made enemies. Wearied with the opposition of the judges, merchants, and others, he resigned in 1787. Some think he was the most useful governor the Philippines have ever had.

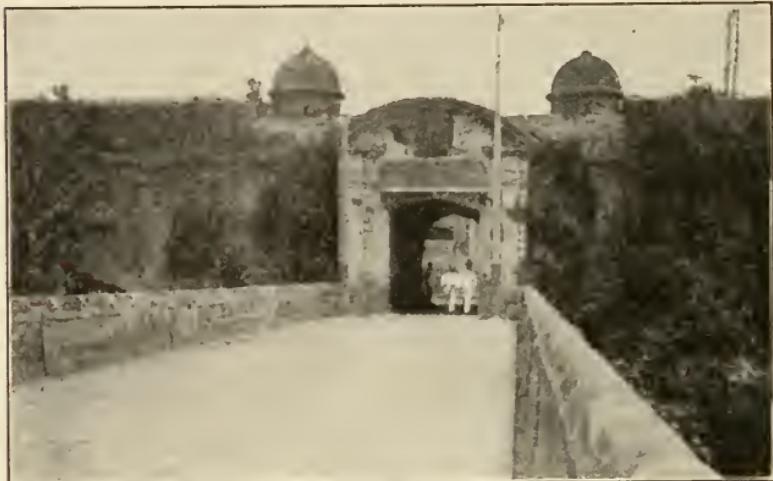
Industry Better Than Conquest.—Although the Tobacco Monopoly was oppressive and the Royal Company a failure, such efforts did more for the Philippines than did the old expeditions of conquest to the Moluccas. They did more for the permanent prosperity of the country than the galleon trade. The Filipinos learned much about industry. The country grew in numbers and wealth. So rich a land, with every variety of soil and climate, needed but little encouragement.

Rafael de Aguilar, Governor—1793-1806.—Aguilar was a governor of intelligence and energy. He continued the plans of Vargas. The Tobacco Monopoly was bringing large sums of money to the government. By royal order in his rule encouragement was given to the cultivation of the mulberry tree, and of cinnamon, pepper, cotton, and cacao.

Aguilar built a road from Cavite to Manila. He was the first to light the streets of Manila. The iron mines of Angat received his help. His rule was marked by only one backward step, the exclusion of foreigners.

Aguilar and Foreigners.—In 1800 Aguilar forbade foreigners to settle in the Philippines. This policy was a great loss to the country. In a rich

country, with so small a population as the Philippines then had, merchants of other lands, with capital and energy, are a benefit. The United States, for example, has become great and powerful in a



THE SANTA LUCÍA GATE, MANILA, BUILT BY VARGAS.

short time by freely admitting industrious immigrants of practically all nationalities.

Progress of the Filipinos.—Manila was no longer a village of nipa huts. Many of its inhabitants lived in luxury. The governor loved display. He spent upon his household 60,000 pesos a year. This was three times his salary. The Islands were entering upon a long period of prosperity. The population was about one and one-half millions. The Philippines were coming into better days. They still suffered from pirates and other evils, but their condition was steadily growing better. The Fili-

pinos were learning their rights. From this time forward their protests had more weight with their rulers. Instead of the barbaric chiefs of Legazpi's day their leaders were industrious, successful farmers and merchants. They had learned much from Spain. It was they who were now building her ships, churches, and forts. Filipino soldiers were the larger part of Spain's army in the Philippines. Filipino priests were serving side by side with the Spanish friars. Filipinos were soon to share in the councils of Spain.

Summary.—Anda (1770-1776) was an able and honest governor. He repaired the walls of Manila and increased the revenue to one and one-half million pesos a year. He charged the friars with disloyalty, encouraged agriculture, but was eventually fined for some acts and died in 1776. In Anda's time it was ordered that Spanish be taught in the schools instead of the Philippine dialects.

José de Vasco y Vargas (1778-1787) offered prizes to those who excelled in agriculture. The production of silk flourished in his administration. In the end it failed because labor was cheaper in China and Chinese silk sold cheaper than Philippine silk.

In 1781 the Philippine government took over the sole right to raise, manufacture, and sell tobacco. This was called the Tobacco Monopoly. It lasted for a hundred years and brought large sums to the treasury. There were many abuses by government

inspectors. The culture of tobacco was greatly extended and improved.

The Royal Company of the Philippines was started in 1785. King Charles III. was an investor. It encouraged the cultivation of silk, indigo, sugar, and cotton. The jealousy of the provincial governors injured it and it failed.

Vargas established the Economic Society of Friends of the Country in 1781. It was an agricultural society and did much good.

Rafael de Aguilar (1793-1806) also encouraged agriculture and industry. He forbade foreigners to settle in the Philippines. The population was about one and one-half millions in 1800 and commercial prosperity was increasing.

CHAPTER XVIII.

REBELLION AND REFORM.

Filipinos in the Cortes.—The *Cortes* was the body of men which made laws for Spain and her colonies. In 1810 two natives of the Philippines were chosen to represent the Islands in the *Cortes*. In 1809 the Filipinos had been given by Spain the right to send forty deputies to the *Cortes*, but the cost of sending them was so great that as a rule only two or three were sent. Ventura de los Reyes, of Manila, was one of the first deputies. He recommended that the galleon trade be stopped. This was done in 1815.

Another Filipino deputy, Iñigo, in 1815, recommended that the taxes upon the poor people be decreased. He advised that the government monopolies of tobacco, wine, and other products be stopped, and that every person be allowed to raise what he wished. He called the attention of the *Cortes* to the many false land titles in the Philippines. He asked that the missions of the friars to China be stopped. These missions were costing the government about fifty thousand pesos a year. He advised that a

college be started in which Filipino boys might learn various native languages, so that they might be fitted to hold government positions in the provinces.

These were some of the things the Filipinos



FERNANDO VII. OF SPAIN.

wanted. They did not get them. The reason was because Spain did not give the Filipinos representation in the *Cortes* in order to learn how to govern

them better, but to gain their friendship in time of trouble.

The Constitution of 1812.—A new constitution was proclaimed in Spain in 1812. When this constitution was published in the Philippines the following year, the people thought they would now be free from the labor tax and tribute. The governor had to send out a proclamation to the provinces explaining that no government could exist without taxes.

Restoration of Fernando VII.—In 1814 Fernando VII. was restored to the throne of Spain. He began his new rule like a tyrant. He abolished the constitution, and began again the Inquisition, which had been stopped the year before. All who opposed him were killed or driven out of the country.

Revolt in Ilocos Norte.—When the natives of the Philippines were told of these changes, they thought the officials in Manila were lying to them. They believed they were being robbed of the new liberties which the constitution had given them. Fifteen hundred Ilocanos revolted in Ilocos Norte. Their attacks were directed mainly against the rich *principales*. They killed and robbed a number of these. Convents and churches were burned and sacked. The books and papers in town records were destroyed.

Oppression of the Poor.—One cause of this revolt was the oppression of the poorer natives by the rich. The latter used to give raw silk or cotton to the common people, and require them to make it into cloth.

When the cloth was delivered the rich would complain of its poor quality. They would say it weighed less than it did. Then they would pay the makers less than they ought.

If the Filipinos had stopped oppressing each other



BELL TOWER AND THEATER, LAOAG.

they might have thrown off the yoke of Spain. But as soon as a few of them got more power than the rest, they began to oppress those under them instead of helping them to be free. They had not learned the great fact that no people can ever be free unless they are willing to treat each other justly.

The Constitution Renewed.—The revolts in Spain compelled the king to set up the constitution again in 1820. The next year it was proclaimed all

over the Philippines. That year four deputies were elected to the *Cortes*. The people did not rejoice much over the renewal of the constitution; for they had learned that it made little improvement in their lot. The governor and the church officials did not want many deputies from Manila in the *Cortes*. They had always done as they thought best in the Philippines. They did not wish to have their plans and acts exposed and criticised in Spain. As for the Filipinos, they had not received much benefit from the deputies, so they did not care.

The School of Freedom.—These events show that it is very difficult for a people who have never been free to learn what freedom means. When the United States became a free nation she had already spent centuries in learning, little by little, how to use freedom. France, who tried to free herself about the same time, soon lost her freedom because her past history had not taught her people how to use liberty. She had to go to school nearly a century longer before she established a strong republic.

End of Representation in the Cortes.—In 1837, in a secret session of the *Cortes*, it was decided not to let the Filipinos send any more deputies to Spain. The reasons given for this were four—the distance of the Philippines, the expense, the difference of customs, and the lack of enough Filipinos sufficiently well educated for so high an office.

News of this action nearly created a revolution in

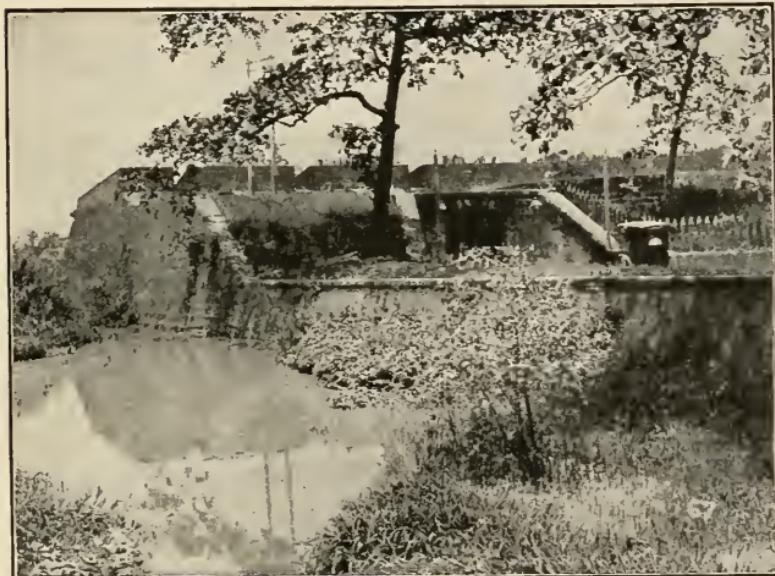
Manila. The governor, however, agreed to make no changes till the *Cortes* decreed them. It really made little difference at that time whether there were Filipino deputies or not. The Filipino deputies were so few in number that they could not secure reforms to which the officials in the Philippines were opposed.

Mariano Ricafort, Governor—1825-1830.—Ricafort was an intelligent and active governor. Manila in his day was full of beggars and bad men. He caused a house-to-house visit to be made, and drove away many of these. He also punished those who sang evil songs, gambled, blasphemed, worked on feast days, or did not bring up their children properly.

Ricafort gave much attention to agriculture. A great evil in the Philippines had been the taking of all that a man had to pay a debt. Ricafort ordered that laborers should not be put in prison for private debts. If a man could not pay his debts, his creditor could not take away his tools, animals, or land. The object of this law was to give a man time to pay his debts. He ordered that laborers who worked steadily for many years should be free from tribute. These reforms were good. The difficulty was that the governors of the Philippines did not hold their positions long enough to carry out their reforms. When a new governor came to the Philippines he did just as he pleased. If he did not agree with the governor who came before him, he did not compel

the people to obey the laws that the former governor had made.

The Rebellion of Dagohoy:—Ricafort suppressed a rebellion that had begun one hundred years before. A century before his time a Jesuit priest in Bohol



PARIÁN REDOUBT.

ordered the capture of a man who had abandoned the Catholic faith. The native who tried to capture him was killed. The brother of the dead man brought the body to the priest for burial. The priest demanded the usual fee. The brother, who was named Dagohoy, refused to pay a fee, saying that as his brother had died in the service of the priest he ought to be buried without charge. For three

days the body lay unburied while they quarreled. Then Dagohoy, exerting his influence on the natives, started a rebellion. The people of Bohol had always loved war. Three thousand people joined Dagohoy. Then they killed the priest who refused to bury the body without pay, and in other ways wreaked their vengeance on the priests.

An Independent People.—For nearly a hundred years these people and their descendants remained unsubdued in the mountains of Bohol. It was the most successful rebellion the Filipinos ever made. It is a mistake to think that the real cause of this rebellion was the refusal of the priest to bury the dead body. Many times in the history of the Philippines a few Filipinos have become weary of the life of civilization and left it to live the wild life of the mountains. Sometimes they have done it because they were oppressed; at other times simply because they loved a wild life.

To-day the Filipinos have far more freedom than they ever had under Spanish rule. All but a few of the governors of the thirty-eight provinces are Filipinos. All the officers of the more than six hundred municipalities of the Philippines are Filipinos. There is plenty of work for all. No one needs to flee to the mountains and live a wild life. Yet there are still those who do this. The real reason for this is not because they are oppressed, or because they desire to help their brother Filipinos. It is often because they do not love civilization. The

life of a civilized man is a life where each respects the rights of others. It is a life where each obeys the laws that are made for the good of all.

But these people of Bohol that withdrew to the mountains preyed upon other Filipinos. They attacked the villages on the coast. If they had gained their living by agriculture and industry we might admire them. But they robbed and killed their neighbors. No man is obliged to live in a country if he does not like the government. He may go to some other country. But if most of the people in a country desire to obey the law, nothing can be worse than for a few men to rebel and live like savages. It was therefore a good thing that Ricafort finally suppressed this rebellion.

The New Pueblos.—Ricafort determined to compel these rebellious mountaineers to live among and like the civilized Filipinos. They had increased to twenty thousand in number. Under governor Raón pardon had been offered to all who would return to a civilized life. But the leaders threatened to kill any who accepted this pardon. Ricafort therefore sent the Governor of Cebú with a large force to bring back the rebels to a civilized life. The loyal Cebuans and Boholans of this force penetrated to the heart of the mountains of Bohol. It required over six thousand men and more than a year of fighting to do this. In the end five new pueblos were formed on the coast of Bohol and in these and other pueblos the mountaineers were made to live.

Had this not been done, Bohol to-day would be a wilderness populated with savage tribes.

Pascual Enrile, Governor — 1830-1835.—Enrile was another governor whose rule did much for the progress of the Islands. Many of the governors knew little of the Islands outside of Manila. Enrile was a great observer. He traveled over the provinces of northern Luzon. The maps of the Islands were very imperfect. Enrile had in his service a very intelligent young engineer called Peñaranda. The governor caused new maps and charts to be made by Peñaranda. At this time the great north and south highways of Luzon were begun. Peñaranda made surveys for the post-roads. Later he was Governor of Albay. Here he greatly improved the roads and encouraged agriculture.

Advantages of Good Roads.—No country can be civilized, or in any degree prosperous, without roads. With good roads there are fewer bandits, because it is easier to pursue and capture them. Crops can be transported more cheaply. Land that is rich but useless, because its products can not be carried to market, becomes valuable. With good roads it is easy to reach schools and churches, two of the greatest helps to civilization. Without good roads the people of the Philippines never can understand each other. As long as the Filipinos live in the villages where they were born, and never see or talk with the people of other towns and provinces, they will never become a nation.

Enrile should therefore be long remembered as a wise and useful governor because of the efforts he made to cover Luzon with good highways.

Kinds of Rebellion.—We have studied all the important rebellions in the Philippines for nearly three centuries of Spanish rule. We have learned that most of them were due to the abuse of the tribute system and the forced labor law. We have seen how the government monopolies were the cause of others. Still others came from the desire to return to the free, savage life of the mountains and forests. One or two were begun by soldiers in revenge for wrongs or to satisfy ambition. We are now to read of a rebellion that had religion for its cloak and independence from Spain for its aim.

The Revolt of the Cofradía—1840-1841.—Apolinario de la Cruz was a *donado*, or helper, in the Hospital of *San Juan de Dios*. He was a young Tagalog, slight in figure, silent, and religious. He organized the “*Cofradía de San José*.” This was a religious brotherhood in honor of St. Joseph. None but Filipinos were allowed to join this brotherhood. It soon had several thousand members in La Laguna, Tayabas, and Batangas. Each member paid a tax of one real a month. Secret meetings were held. The authorities of Church and State suspected that the real purpose of the brotherhood was to start a revolution. Therefore they refused the request for permission to hold a *novena* in Tayabas. At the same time they tried to arrest the young

leader. But Apolinaria fled from Manila to La Laguna.

Destruction of the Cofradía.—Apolinario called his people together, and took refuge in Igsaban. He enlisted the aid of the Negritos to fight the Spaniards. Governor Ortega, of Tayabas, attacked him with a force of three hundred. This force was defeated and Ortega was killed.

The Spanish authorities now realized that a serious rebellion had arisen. A large force of soldiers was sent from Manila to destroy the *Cofradía*. Apolinario had encamped on the peninsula of Alitao near the city of Tayabas. The river was on two sides of his camp and a mountain in the rear. Here he had built a church. Strange ceremonies were held there. Apolinario claimed to have the special protection of the Virgin Mary. He told his followers that when their enemies attacked them the earth would open and swallow their foes.

In the battle that followed five hundred of the *Cofradía* were killed, after a brave fight. Apolinario's own men, filled with rage at being deceived, tried to find and kill him. But he had fled. A few days later he was captured, tried, and executed. His followers called Apolinario "King of the Tagalogs." Most of them were poor, ignorant peasants. We shall see how in the next revolt Filipinos of a different class, with new ideas, were the leaders.

Summary.—In 1810 two Filipinos were chosen to represent the Philippines in the *Cortes*. The gal-

leon trade ended in 1815. Deputy Iñigo advised that the government monopolies be ended, the Chinese missions stopped and a Filipino college started. The new constitution of Spain was proclaimed in 1813 in the Philippines. The next year it was abolished and a revolt in Ilocos Norte followed. One cause of this revolt was the oppression of the poor Filipinos by the rich.

The constitution was renewed in 1820. It made little improvement in the Philippines. The deputies in the Cortes were of small benefit to the Filipinos. In 1837 Philippine representation in the Cortes ended.

Manuel Ricafort (1825-1830) improved the morals of Manila. He forbade imprisonment for debt, encouraged agriculture and suppressed a rebellion in Bohol. This revolt was led by Dagohoy. The rebels had established a new town in the mountains and remained independent nearly one hundred years. Ricafort compelled these rebellious mountaineers to live on the plains. They had increased to twenty thousand. After a year of fighting, these people were gathered into five new towns.

Pascual Enrile, governor 1830-1835, had new maps and highways made. Apolinario de la Cruz was a Tagalog religious leader who in 1840 organized the Cofradía de San José with several thousand members. They held secret meetings with strange ceremonies. After a severe battle his followers were subdued and Apolinario was executed.

CHAPTER XIX.

CLAVERÍA AND URBISTONDO.

Changes of Governors.—Beginning with Clavería, twenty different governors ruled the Philippines in twenty-five years. In a country where each governor had the power to change the plans of his predecessor, frequent changes were made. Many reforms were begun by these governors, but few of them were made effective. Montero, the greatest of modern Spanish historians of the Philippines, said:

“As hell, according to a vulgar proverb, is paved with good intentions, so Spanish legislation appears full of wise laws and beautiful theories which are never enforced. The very men who proclaim the soundest principles of government and thunder against the existing political and social evils are the first to commit them.”

The Friars and the Governors.—A further reason was the ignorance of the governors of the real needs of the Filipinos, and how to satisfy them. The people who really understood the country were the parish priests. These men as a rule spent their lives in the Philippines. Many of them spoke the Filipino

tongues fluently. On the whole, they had the good of the natives at heart. When they saw laws proposed by men who knew little of the Philippines and the Filipinos, they fought against these laws. If they could not influence a governor, they persuaded his successor to change the laws. Oftentimes they were in the right. But right or wrong, no country can prosper with two ruling classes who do not agree. Therefore, though the governors during this period were intelligent and active men, they accomplished very little by their numerous laws.

Effect of Travel and Commerce.—The world advanced so rapidly during the nineteenth century that it was impossible that some light should not reach the Philippines. In the middle of that century the world began to be girdled with steamers and telegraph-lines. People traveled more, and commerce brought all countries closer together. So in spite of the weakness of the Philippine Government a few of her rulers who had learned modern methods succeeded in helping the country. Among these are two whose names are most worthy to be remembered—Clavería and Urbistondo.

Narciso Clavería, Governor—1844-1849.—Clavería was a man of “culture, probity, and industry.” He traveled through many provinces trying to learn the needs of the Filipinos. He encouraged agriculture, improved the streets and suburbs of Manila, and tried to give the Islands a government as good as

that of modern Spain. We shall study a few of his acts.

Reformation of the Calendar.—The Philippines till 1845 were one day behind the calendar of Europe. When Magellan sailed west around the world, he lost a few minutes every day. He was going the same way the sun seems to go, so his day ended later than that of the people who remained in Europe. Therefore he was later in beginning the next day. By the time he reached the Philippines, he was a day behind Europe in his date. This error had been known for centuries. That it was not corrected shows how slow the rulers of the Philippines in those days were to change a custom. Finally Clavería and the archbishop agreed to drop December 31, 1844, from the Philippine calendar. So the day that followed December 30, 1844, in the Philippines was called January 1, 1845.

Surnames of the Filipinos.—From the days of the Spanish conquest some Filipinos had received Spanish surnames. Most of the people, however, had no surnames. This caused much confusion. So in 1849 Clavería sent to the chiefs of the provinces long lists of Spanish surnames. These were sent out to the different towns, and given to the natives who had no surnames. In many towns all these names began with the same letter of the alphabet.

First Steamers in the Philippines.—The first steamers to sail regularly in Philippine waters were the *Magallanes*, *Elcano*, and *Reina de Castilla*.

They were brought from London in 1848. These steamers were of great value, because now it was possible to chase and capture the swift boats of the Moro pirates.

The Governors.—From the earliest days the chief of a province had acted both as governor and judge. He also engaged in trade, of which he had a monopoly. With the duties of three men to perform, it was not strange that the governors were often poor rulers. They knew little of the law. Therefore they sent all the important cases to Manila. For this reason there were often long delays in deciding cases. Sometimes it required years to get justice. This encouraged the strong to oppress the weak. Clavería therefore ordered that the governors be men of two years' experience in the law.

Gains of the Governors.—Clavería also ordered that the governors should not engage in trade. This wise decree was not fully obeyed for many years after the time of Clavería. At that time there were thirty-one provinces. The governor received a salary of from three hundred to two thousand pesos a year. The most common salary was six hundred pesos. In return for the privilege of controlling the trade of the provinces, the governors paid the government as high as three thousand pesos a year. Yet they usually became rich. Men of high position tried to get these places. Sometimes they returned to Spain with fortunes, after a few years as governor. Too often these fortunes were made

by dealing unjustly with the Filipinos. From the days of the first encomenderos, the Spanish officials looked upon the Filipino as a mine out of which to dig a fortune. They did not see that if the rulers of a country are to be prosperous they must make all the people prosperous.

Urbistondo; Conquest of Joló.—Antonio de Urbistondo, governor from 1850 to 1853, demanded of the Sultan of Joló the punishment of some pirates who had attacked Sámar. The sultan refused the request and fired upon the ships of Urbistondo. Then the Spanish Government aroused itself to strike a death blow at the old enemy of the Filipinos. The merchants of Manila gave eighty thousand pesos toward the expenses of an expedition, and lent several ships to Urbistondo. A great force of Cebuans and Boholans, under the brave Father Ibañez, joined the fleet which sailed from Manila. Urbistondo collected all his forces at Zamboanga. He had three thousand Spanish troops and one thousand Filipinos. The fleet sailed to Joló. The city was filled with thousands of Moro warriors, and strongly fortified. The two days' battle that followed was one of the bravest and bloodiest ever fought on Philippine soil. Father Ibañez fell, flag in hand, on the walls of Fort Daniel. Several hundred of the loyal forces were killed or wounded. Many Moros were slain, and the city of Joló captured.

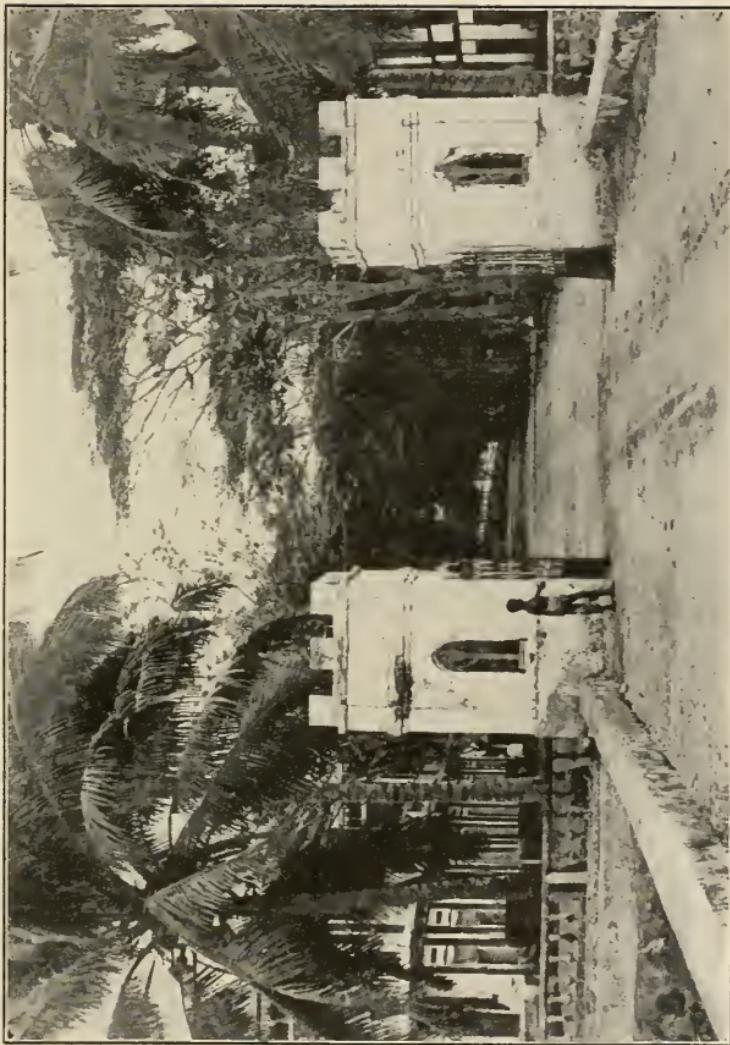
Treaty with the Sultan.—The sultan was com-

THE SULTAN OF JOLÓ WITH DATOS.



elled to make a treaty with Spain. He agreed to use the Spanish flag, and to allow freedom of commerce and religion. But the promises of these pirates were never worth anything. The Spaniards agreed to pay the sultan a pension of fifteen hundred pesos a year and smaller pensions to several of his datos. In reality the sultan had made a good bargain. Spain showed her inability to conquer and keep Joló. Still, the pirates long remembered their defeat. From that day they did less harm to the people of the northern islands.

The First Philippine Bank.—Commerce is one of the pillars of modern civilization. To carry on a great commerce, banks are necessary. The first bank in the Philippines was due to the energy of Urbistondo. He furnished half the money to start it from the *Obras Pías* and other public funds. The bank opened in 1852. It was called the *Banco Español-Filipino*. Few Spaniards or Filipinos had the money or the courage to deal with it. The people of Manila were always slow to make changes in their way of doing business. Foreign merchants had been shut out of the Philippines till very recent years. The merchants here had no competitors to show them and make them use better methods. Finally it became necessary to allow foreigners to do business with the bank. Then commerce and industry began to flourish. Merchants could get capital to purchase large and fresh stocks of goods. The great commercial houses now began to do a large



A GATEWAY AT JOLÓ.

business. Manila was waking from the sleep of centuries.

The Next Ten Years.—In the nine years succeeding Urbistondo, eight governors ruled the Philippines. They attempted many things but with little success. It was impossible for the country to flourish when governors were changed so often. Each man was ambitious to become famous. So he tried to do something different from the governor who came before him. Some of the governors were sent to the Philippines against their will because the king did not want them in Spain. All this was very bad for the Filipinos.

We shall study only two or three important events of these ten years.

Return of the Jesuits.—The Jesuits had been expelled from the Philippines, by order of the king, in 1768. For nearly one hundred years there had been none of this famous religious order in the Islands. In 1859 they began to return. They were not allowed to become parish priests in the civilized towns or to hold *haciendas*. They could organize and teach schools, and serve as missionaries among the wild tribes. The special field for their missionary work was to be Mindanao. Here they taught many savages to live in towns, and instructed them in religion. Their work since their return has been very useful.

The Recollects had to leave Mindanao to make room for the Jesuits. Then they were given par-

ishes in Cavite and Manila which the Filipino priests held. The native clergy felt that this was unjust, and appealed to the king. But the plan was carried out in spite of their protest. From this time hatred for the friars increased rapidly among certain classes of Filipinos.

Reforms in Education.—For three hundred years the schools of the Philippines had been in charge of the Friars. Antonio Sedeño, a Jesuit, established the first true Spanish school in the Philippines. The friars decided what should be taught. They selected and trained the teachers. They gave as much attention to education as their other duties would allow. In doing this they did a great deal for the Filipinos. In the early days the Spanish government was too poor to establish a good system of secular public schools. Besides, it was long thought in Europe that the charge of the schools belonged to the Church, and that religion should be the chief matter of instruction. But by the middle of the nineteenth century, education had become a science in Europe. It was now thought by many to be the duty of the State to educate all its children.

Educational Decree of 1863.—Therefore a royal decree in 1863 placed the Governor of the Philippines in charge of all the schools. He was assisted by the archbishop and others. The chief school-inspector of each province was its governor, who was also assisted by a church official. The town inspector of schools was the parish priest.

It was ordered that every town should have at least one school for boys and one for girls. Instruction was free for all, and all were obliged to attend. Many schoolhouses were built and new studies were introduced into the schools.

In 1865 the Jesuit Normal School was opened in Manila to educate teachers for the primary schools. The government tried to have Spanish taught in the schools. Text-books in the Philippine languages were ordered translated into Spanish. Teachers were to be free from the labor tax. Other wise regulations were made, but these reforms were poorly carried out because Church and State did not work in harmony. But we should not judge the past by the standards of the present. Spain did more for the education of the Filipinos than some of the other nations have done for their colonies. Small as the results seem, they were of great value and were one of the greatest benefits that the Filipinos received from the Spanish government.

Earthquake of 1863.—In 1863 and the following year, many calamities befell the Philippines. The locusts destroyed the crops in the southern islands. Cholera caused many deaths. Great fires burned thousands of houses in Manila, Batangas, and elsewhere. Among the losses was a government storehouse containing two million pesos' worth of tobacco.

Most terrible of all was the earthquake of 1863 in Manila. On June 3d, at 7.21 p. m., the earth began

to tremble. Rents opened in the ground. A cloud of flame and dust arose above the falling city. The bells of the churches clanged wildly with the first shock; at the second they fell to the ground. More than six hundred of the largest and finest buildings of Manila were destroyed. A cry of grief and terror went up from the stricken city. Six hundred persons were killed and injured. All who were able fled outside the walls and lived for days in the native huts, afraid to return to their homes. Five days later another shock completed the ruin of the buildings. The Augustinian convent was the only public building that was uninjured.

Large sums of money were collected in Spain and the Spanish colonies for the relief of the sufferers from the earthquake. It was many years before this money was distributed. Much of it never reached the people for whom it was intended.

Summary.—Beginning with Clavería, twenty different governors ruled the Philippines in twenty-five years. The priests understood the needs of the Filipinos better than the governors. In the middle of the nineteenth century the Philippines shared in the growing commerce of the world.

Clavería was a man of “culture, probity, and industry.” He improved Manila, encouraged agriculture and industry, reformed the calendar, which was one day behind that of Europe, and gave Spanish surnames to many thousands of Filipinos. The

first steamers to sail regularly in Philippine waters were brought from London in 1848.

The provincial governors from early times had acted as governor, judge, and private trader. Clavería forbade them to engage in trade. The governors received very small salaries, yet they usually became rich. Often they were unjust.

Urbistondo (1850-1853) conducted a campaign against the Moros and captured the city of Joló. The sultan made a treaty, agreeing to allow freedom of commerce and religion. From this time Moro piracy practically ceased. The first Philippine bank, the Banco Español-Filipino, was established in 1852. In the nine years after Urbistondo, eight governors ruled the Philippines. In 1859, the Jesuits returned to the Philippines. They had been expelled in 1768. They were not allowed after their return to become parish priests, or to hold *haciendas*. They conducted schools and served as missionaries to the wild tribes, particularly in Mindanao. The Recollects who were removed from Mindanao took the parishes of Filipino priests in Cavite and Manila. This caused much bad feeling.

A royal decree of 1863 placed the schools of the Philippines under the direction of the governor-general, instead of the church. The governor of each province assisted by a church official inspected the schools. A free public school was ordered for each town. In 1865 the Jesuit Normal School was opened in Manila. The reforms were poorly carried

out, but Spain did more for the education of the Filipino than any other nation did for its colonies.

In 1863 a terrible earthquake visited Manila. Six hundred were killed. Large funds were collected for the sufferers.

CHAPTER XX.

THE DAWN OF REPUBLICANISM.

Revolution in Spain.—In 1868 Isabella II. was dethroned. Many of the revolutionists wanted a



ISABELLA II. OF SPAIN.

republic. Instead, a constitutional monarchy was formed which lasted two years. The event was of

the greatest importance to the Philippines. A governor-general with ideas of equality, freedom, and democracy was now sent to the Islands. The Filipinos now began to learn the meaning of a republic; of the rule of the people.

Carlos de la Torre, Governor—1869-1871.—No governor had ever come to the Philippines with such ideas as La Torre brought. Philip II. had given to Das Mariñas a body-guard of halberdiers. The governors-general were accustomed to appear in public with the pomp and display of monarchs. La Torre changed this custom. He dressed simply, wore a straw hat, and went about the city without an escort. He treated the Filipinos as fellow citizens, not as beings far beneath him.

La Torre's wife was an invalid, so the wife of Colonel Sanchez received the guests of the governor at the palace. She was a woman of culture and ability. At the receptions at Malacañan she received the Filipinos so courteously and cordially that the Spaniards withdrew. The Filipinos called her "*la madre de los Filipinos*."

"Guías de Torre."—The provinces near Manila were full of robbers in those days. Torre was weak in dealing with these bandits. He pardoned one of their leaders, Camerino, and gave him command of the "*Guías de Torre*." This was a police force whose object was to destroy brigandage. Some of its members had themselves been bandits. They were now taken, fresh from robbery and murder,

and given "safe conducts." Often they aided the robbers instead of attacking them. It soon became necessary to put several provinces under martial law. Experience has shown in the Philippines that it is unwise to pardon men who have gone about the country for years as bandits.



THE GOVERNOR'S PALACE (MALACAÑAN), MANILA.

The Red Ribbon.—September 21, 1869, the new constitution was sworn in Manila. To celebrate the revolution of 1868 the governor held a reception. Many Filipinos attended. A procession with flags and music, led by Father Burgos, Joaquin Pardo de Tavera, and Maximo Paterno, marched to the palace. Such a procession, in honor of such an event, would have been impossible under former governors.

At the reception Señora Sanchez was conspicuous, with a red ribbon about her hair upon which

appeared the words, "*Viva el pueblo soberano.*" About her neck was a red tie bearing at one end the words, "*Viva la libertad,*" and at the other, "*Viva el General Torre.*" These were strange scenes for the Philippines. The new governor was fulfilling the hopes of the revolutionary leader who said of him, "We hope that under his rule individual rights may be proclaimed in the Philippines."

Spread of Republicanism:—By the close of La Torre's rule everything was in confusion. The revolutionary government had sent new officials to the Philippines. These men were full of democratic ideas. They spread these ideas among the Filipinos. For the first time, many began to understand the difference between the rule of a king and the rule of the people. Filipinos were allowed to read papers and magazines full of republican ideas.

The revenues of the government grew smaller because collected by inexperienced men. La Torre, therefore, was recalled to Spain. He left the Filipinos full of hopes and ambitions, but with no knowledge of how to realize them.

The Meaning of Freedom. — The Filipinos thought, and many still think, that good laws would make the people free. But no people is made free merely by changing the laws. In order to use freedom properly, the citizens of a country must be intelligent, industrious, respectful of the rights of others, and obedient to the laws. Not until a nation is composed of such people is it ready for political free-

dom. Spain had far more citizens of this sort than the Philippines had, yet it was impossible to establish a republic in Spain. Peoples who have lived in oppression and ignorance for centuries need a very long preparation for freedom.



THE AYUNTAMIENTO (CITY HALL), MANILA.

Rafael de Izquierdo, Governor—1871-1873.—A stern and firm governor of the old style succeeded La Torre. Republican ideas were losing ground in Spain. Amadeo I. had been proclaimed king. The ceremony of taking the oath of obedience to the new monarch was held in the *Ayuntamiento*. In the old days this event was a time of enthusiasm and festivity. But on this occasion the spirit of loyalty

was missing. New thoughts had come to the Filipinos. Respect for kings was passing away.

The hopes raised under the liberal rule of La Torre were crushed by Izquierdo. He had the proud ways of the former governors. He listened to the advice of the enemies of free institutions. The people felt that there was no chance to get their liberty by peaceful means. Therefore they secretly planned an insurrection against Spain.

The Cavite Insurrection.—The night of January 20, 1872, was set by the conspirators for the destruction of the Spaniards in Cavite and Manila. Rockets were to be fired from the walls of Manila as a signal to the rebels in Cavite that the revolt had begun in Manila. Toward evening a native woman in Manila told a Spanish officer that all the Spaniards would be killed that night. The officer at once notified Governor Izquierdo. The governor immediately visited all the barracks and warned the officers to be on their guard. The native soldiers who were in the plot saw that their plans were discovered. Therefore they did not rebel.

Meantime the conspirators at Cavite were watching the horizon toward Manila for the sign of the rockets. In Sampaloc that evening, the *fiesta* of the Virgin of Loreto was being celebrated. The fireworks in honor of this event were mistaken for the promised signal. Several hundred soldiers of the Cavite Arsenal and of Fort *San Felipe* seized their guns and revolted with the cry, "Death to Spain."

They killed the commander of the fort and some other officers. The colonel of the seventh infantry prevented his soldiers from rebelling. These were fired on from the fort by the rebels. The latter now held the fort, besieged by the loyal natives.



FORT, CAVITE.

That night the news of the revolt reached Manila by boat. There was surprise and fear among the Spaniards. Manila was garrisoned by Filipino regiments with Spanish officers. These regiments were faithful to Spain. They were carried to Cavite in boats. The rebels refused to surrender. The fort was taken by storm on the second day, and most of the rebels were put to the sword.

Cause of the Insurrection.—The Spaniards

thought that the native priests, jealous of the friars, planned this insurrection. Others say that the friars secretly stirred up the insurrection so that they might accuse the native clergy of a crime that would prevent their advancement. This seems unlikely. Whether the revolt was planned by the Filipino priests or not, the object of the insurrection was freedom from what the Filipinos considered the tyranny of Spain. To some, this freedom meant the expulsion of the friars. Many would have been satisfied with reform, without independence of Spain. Others wished independence and the establishment of a Filipino republic.

The importance of this insurrection was great, though it had small success. A more intelligent class of Filipinos planned it than the leaders of previous insurrections. It was the first revolt of importance in which hatred of the friars strongly appeared.

Burgos, Zamora, and Gómez.—These three men were Filipino priests. Burgos and Zamora were curates of the Cathedral of Manila. Gómez was parish priest of the pueblo of Bacoor, Cavite. All had long been suspected of treachery to Spain. They had striven for the rise of the Filipino clergy. Their ability and influence had aroused jealousy. The Spaniards arrested them, and charged them with being the authors of the insurrection. Some of the captured rebels said they were urged by these priests to revolt. On the 15th of February, the Council of

War condemned them to die by the garrote. The unhappy trio declared their innocence to the last. No proofs of their guilt have ever been published. Most Filipinos believe they were martyrs to the cause of freedom.

The Execution.—At sunrise, on the 17th of February, 1872, the three priests were led out to the



THE LUNETA, MANILA.

Bagumbayan Field to receive the death penalty. Clad in humble suits of black, they walked between files of soldiers to meet their fate.

Gómez was possessed of property valued at two hundred thousand pesos. Just before he went forth to death he calmly dictated his will, leaving most of his wealth to a young man. On his knees, about to die, he said to the officer of police at his side that he had forgotten a bag of money which lay under his pillow. He asked that this be given to the poor.

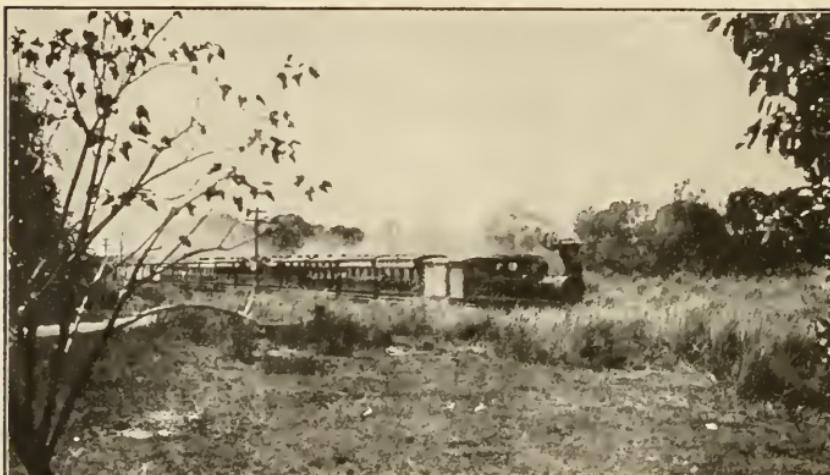
The large field of Bagumbayan and the Luneta

were filled with an immense and solemn throng. Batteries of artillery faced the crowd, ready to fire at the least sign of revolt. Gómez met death calmly. Burgos and Zamora are said to have wept. The multitude went quietly to their homes. The threat of the cannon had stilled their hands, but not their hearts.

The “Mailed Hand.”—Many others were condemned to death or imprisonment. The trials were swift and secret; the sentences promptly executed. Fear and rage filled the hearts of the rulers. Izquierdo sent to Spain for a regiment. Henceforth the Philippines felt the weight of the “mailed hand.” There was peace in the land for years after this, but beneath the surface a deeper and more terrible revolt than the Islands had ever known before was forming.

Peace.—In the years from 1872 to 1896 there was no serious insurrection in the Philippines. Gradually the Filipino soldiers were replaced with Spaniards. The rulers no longer had confidence in the loyalty of the native troops. For centuries the Filipinos had fought the battles of their conquerors against both natives and foreigners. If the rule of Spain had been just and generous, the Philippines might still be hers. But she had abused the faith and disappointed the hopes of the Filipinos. They no longer had confidence in promises of reform which never came true. Peace during these years was therefore kept at the cannon’s mouth.

Commercial Growth.—Peace, even of this sort, was better for the commerce and industry of the country than war. The Suez Canal was opened in 1868. Steam navigation was rapidly growing. A direct mail service between the Philippines and Spain was begun in 1874. At the same time Le-



THE MANILA-DAGUPAN RAILROAD.

gazpi, Tacloban, and other ports were opened to foreign commerce. Telegraph lines were constructed in some parts of the Islands in 1873. The Manila-Dagupan railroad was opened in 1891. Capital from other countries was invested in business undertakings. All these changes brought the Philippines nearer the great markets of Europe and America. The governors no longer monopolized the trade of the provinces. Wealth began to be distributed among many instead of remaining in the

hands of a few. With a wise government, this prosperity would have been much greater. The reason the Philippines advanced in this period was because the commerce of the great world outside grew so fast that the riches of the Philippines could no longer be hidden. Small credit is due to the government.

Municipal Councils.—In 1893 a change was made in the way of governing towns. For a long time the head of the government in each town was the *gobernadorcillo*. This man was the only official with much power. He did what the *alcalde-mayor* ordered him to do. But the alcaldes seldom visited the pueblos, and in all small matters the *gobernadorcillo* acted like a little king. He was chosen by thirteen men only. One of these was the last *gobernadorcillo*. Six were men who had been in the past *gobernadorcillos*. The remaining six were *cabezas de barangay*. The *gobernadorcillo* must be a native, or a Chinese mestizo. The *alcaldes-mayor* were Spaniards. So the power to choose the *gobernadorcillo* was in the hands of a very few. This was a poor school in which to learn self-government.

The new law of 1893 was an improvement. Instead of thirteen men, all the *principalía* were allowed to choose the head of the town. This head was now called the *capitan-municipal*. Four *tenientes*, or lieutenants, were elected to assist him in his duties. But there were not many who belonged to the *principalía*. To be a *principal* a man must have

been a *cabeza de barangay*, *capitan-municipal*, *teniente*, or rich enough to pay an annual land tax of fifty pesos. These men elected from themselves twelve delegates. The delegates chose the *capitan* and his four assistants. Some things were decided by this council of five alone; others by the council and the delegates together. The *capitan* was not obliged to follow their advice.

Small as this increase of the power of the people was, it taught them a little about self-government.

Progress in Education.—During this period the schools were slowly becoming secular instead of religious. The administration of the schools was passing from the hands of the friars to that of the Filipino officials. At first the schools were not so well managed in some ways as before. It requires great education and experience to conduct schools wisely. The officials of the government were not so well qualified to teach as the friars, and had not always the same interest in the schools. But it was better that the Filipinos should learn to have a share in the conduct of their schools. The things that a people learns to do for itself are worth the most to it. To-day the American Government is making every possible effort to train the Filipinos to carry on their system of education by their own efforts. They are put into positions of importance in the schools as soon as they qualify for the duties of those positions. It is only just to say that they have made and are making rapid progress in the knowl-

edge of what makes a good school, and of proper methods of teaching.

Summary.—A constitutional monarchy was formed in Spain in 1868. Carlos de la Torre was governor 1869-1871. He was animated by revolutionary ideas. He formed the *Guías de Torre*, composed of ex-bandits. In 1869, at a palace reception, democratic ideas were encouraged. Filipinos were allowed to read revolutionary books. La Torre stimulated the ambitions of the Filipinos but gave them no means of satisfying them. Political freedom is of no value to people who have not learned self-control, industry, and consideration of the rights of others.

Izquierdo (1871-1873) listened to the advice of enemies of free institutions. He crushed the hopes which La Torre had raised. This led to a secretly planned revolt. In 1872, the Cavite insurrection broke out. The Filipino soldiers in the Cavite arsenal and fort mutinied. Filipino regiments brought from Manila put down this revolt.

The Spanish authorities accused three Filipino priests of fomenting this rebellion and executed them. They were Burgos, Zamora, and Gómez. The Spanish army in the Philippines was increased and from 1872 to 1896 there was no serious revolt.

In 1874 direct mail service between Spain and the Philippines via the Suez canal was begun, and several ports were opened to foreign commerce. The first railroad was opened in 1891.

In 1893 the new municipal law went into effect. All members of the *principalía* shared in electing the head of the town, who was called *capitán-municipal*. He had four assistants. The schools were placed more under government control in this period.

CHAPTER XXI.

THE LAST STRUGGLE AGAINST SPAIN.

New Leaders.—In most of the revolts that we have studied, the ignorant classes were the actors. The leaders were usually religious fanatics, or men who selfishly deceived the people for their own gain. Such men knew nothing of the principles of republican government. Had they succeeded in their plans, the Filipinos would have been the losers. Often their revolts were just, but they were always poorly planned and feebly carried out.

In the entire history of the Philippines up to 1896, the power of Spain was never in real danger of destruction from revolution. But in the years since the Cavite insurrection, a new class of men had joined the struggle for freedom. The educated, the rich, and the powerful were secretly enrolled under the banner of rebellion.

The Secret Societies.—In many places secret societies were formed to teach and prepare for revolution. Blood-compacts were made and solemn oaths taken to fight for the liberty of the Filipinos. The best known of these societies was the *Katipú-*

nan. The founder and director of this was Andrés Bonifacio. The members of the *Katipúnan* were nearly all Tagalogs. They believed themselves to be patriots. Cruel and wicked deeds have often been done under the name of liberty, and the meth-



JOSÉ RIZAL.

ods of the *Katipúnan* were not those of honorable foes. No people ever found the way to freedom by means of assassination and massacre. The cause of freedom is so high and holy that even those who seek it by secret revolution should employ honorable means. The first blood shed by the *katipúneros* was that of some helpless Chinese in Caloocan, who had nothing to do with the wrongs from which the Filipinos suffered.

José Rizal.—Rizal, whom so many Filipinos love to honor, was a man of a different sort from Andrés



A WATERFALL NEAR CALAMBA.

Bonifacio. He was born in 1861, at Calamba, on the south shore of *Laguna de Bay*. From early youth he was a brilliant scholar. He obtained his bachelor's degree at the *Ateneo Municipal*, of Ma-

nila. Then he studied medicine at the University of Santo Tomás. After this he went to Spain and graduated at the University of Madrid. Later he studied and traveled in France, Germany, and other parts of Europe. Rizal was a fine linguist and a good physician. He wrote two novels against the friars, *Noli me Tangere* and *El Filibusterismo*.

Calamba Lands Trouble.—Rizal's family lived on lands held by the Dominicans, in Calamba. His people, with others, believed that the friars did not possess a good title to this land. They were defeated in the courts of law by the friars. Governor Weyler sent soldiers who drove the Filipinos from the lands, burning some of their houses. This event fanned the flame of insurrection.

Banishment of Rizal.—Rizal returned to Manila from Hongkong in 1892. It was said by the Spanish authorities that seditious papers were found in his trunk. He was therefore banished to Dapitan, in northern Mindanao, where he lived four years.

Meantime the plot of the *Katipúnan* was ripening. Valenzuela, one of the leaders, visited Rizal at Dapitan. Rizal advised him not to begin the insurrection at that time. He did not think the Filipinos were prepared to win. He believed that it was better to try to secure reforms before using force.

Death of Rizal.—Wearied with his lonely life in Dapitan, Rizal asked permission to go to Cuba as an army surgeon to the Spanish forces then fighting against the Cuban rebels. Governor-General Blanco

granted this request. Rizal received from him letters of recommendation to the authorities in Spain, saying that he was not connected with the insurrection which had just broken out.

During the voyage his enemies cabled to Spain, and on his arrival there he was imprisoned for a time, then sent back to the Philippines. A new governor, Polavieja, was in power. Rizal was tried by a court-martial for "sedition and rebellion," and condemned to die. He was shot on the Luneta, Manila, at six in the morning, December 30, 1896. A favorite saying of his was: "What is death to me? I have sown the seed; others are left to reap."

Discovery of the Plot.—During Rizal's captivity, the secret societies had completed their plans for revolution. The night set for the attack was August 20, 1896. At the last moment a woman betrayed the plot to Father Gil, of Tondo. The prisons were soon crowded with suspected persons. The leaders of the revolution fled from the city and prepared to begin the rebellion.

There were only seven hundred European troops in Manila. Blanco at once telegraphed for more. After that every steamer brought soldiers. Within a few months there were ten thousand Spanish soldiers in the Islands.

The Rise of Aguinaldo.—The insurrection soon centered in Cavite, at Silan, among the mountains. Emilio Aguinaldo, former *capitan-municipal* of the

town of Cavite Viejo, soon became the leader, Andrés Bonifacio having been killed a short time before. August 31st, Aguinaldo issued the first rebel proclamation.

The rebels took possession of the friars' estate at Imus, fourteen miles south of Manila. Here they captured thirteen friars. Some of these were put to death in a most cruel manner. The whole province of Cavite, except the town of Cavite, was in the power of the insurgents for several months. At Noveleta, trenches were made and several attacks of the Spaniards were repulsed.

The Rebellion in the North.—In Pampanga and Bulacan, a *mestizo* Llanera commanded. Whenever the Filipinos were pursued by the Spanish troops, they retired to San Mateo or Angat for refuge in the mountains. By December, thousands of men were fighting on the rebel side. They were masters of the provinces around Manila.

Campaign of Polavieja.—In December, 1896, the new governor-general, Polavieja, took command. He soon had 28,000 troops ready for the field. His army fought several battles with Aguinaldo's forces in Cavite. Within three months the revolutionists were driven out of Cavite. Their army was broken into small bands.

Spread of the Insurrection.—After Aguinaldo was driven out of Cavite, he joined Llanera in the north. The rebellion now spread to Zambales, Pangasinan, Ilocos, Nueva Ecija, and Tarlac. The

country people suffered terribly. Towns and crops were burned to make the peaceful inhabitants join the insurrection. The Filipinos were robbed and ill-treated by their own people. Many had become so dulled by oppression that they had not the heart to fight against tyranny. The rebels felt that these people were traitors. Therefore they treated them harshly. This was a great wrong.

The Right to Revolt.—Those who claim the right to revolt should remember that their neighbors have the right to keep the peace. War should be carried on against people in arms, not against those who wish to live in peace.

The insurrection of 1896 was a Tagalog rebellion. There were few who belonged to the *Katipúnan* outside of the Tagalog provinces. As the Tagalogs went among other tribes, they tried to make them join the rebellion. Many did not wish to do this, yet they were compelled to assist the revolutionists, under penalty of death for refusing. Some cruel wrongs were committed by the rebels; and it is doubtful that people who did such things would have made good rulers had they gained control of the government.

Rivera's Campaign.—Early in 1897 Primo de Rivera became governor. Spain at this time felt the burden of supporting 200,000 soldiers in Cuba. The Filipino forces were also suffering from the hardships of war. Rivera therefore tried to make peace. He offered pardon to all who would sur-

render. Many Filipinos gave up the fight. Others fought on desperately.

Rivera now continued the war with energy. General Monet marched through Zambales and Pangasinan. It is said that the Spanish soldiers killed men, women and children, whether guilty of rebellion or not. His native troops and even some of the Spaniards deserted him by the time he reached Ilocos.

General Núñez succeeded in driving the rebels out of Nueva Ecija, though they fought very bravely. The Spaniards suffered heavy losses. Their best soldiers were in Cuba. The troops that fought the Filipinos were mostly boys. They were poorly fed and clad, and had little knowledge of war.

Katipúnán Proclamation of 1897.—There were still many bands of revolutionists. Rivera now issued a proclamation forbidding any one to leave his town except with a pass. Unfortunately the corrupt officials made the Filipinos pay for these passes, and in other ways oppressed them. Many went over to the rebels.

The *Katipúnán* in July published an answer to this proclamation. This document, addressed "to the brave sons of the Philippines," demanded the expulsion of the friars, the restoration to the natives of the friars' lands, and equality of treatment for all classes. The revolutionists did not at this time ask to be separated from Spain. Some wished for independence, while others believed that the Filipinos were not yet strong enough to stand alone.

as an independent nation. Yet a little later, Aguinaldo said: "We aspire to the glory of obtaining the liberty, independence, and honor of the country." So the leaders were divided against themselves.

Pact of Biac-na-bató:—In August, 1897, Governor Rivera sent Pedro Paterno, a distinguished citizen of Manila, to make peace with Aguinaldo. The peace commissioner and the insurgent leader met in Biac-na-bató, a rocky cave in Bulacan. Here an agreement was made. It was settled that the war should stop on certain conditions.

The Filipino leaders promised:

1. To surrender to the Spaniards 1,000 rifles and their forts.
2. To stop fighting and plotting against Spain.
3. That Aguinaldo and his leading officers should leave the Philippines.

Governor Rivera promised:

1. To pay Aguinaldo 800,000 pesos. This sum was to be divided among the revolutionary leaders. Later, 900,000 pesos were to be paid to Filipino citizens who had lost property through the war.
2. To send away the friars from the Philippines, or else make them live in the convents.
3. To give the Filipinos representation in the *Cortes*.
4. To judge Filipinos and Spaniards by the same laws, and give Filipinos high positions in the civil government.

Rivera had received authority from the Spanish

government to make the payments of money. The promised reforms were not written down in the agreement. It is claimed that Rivera gave his word of honor that they should be granted. It is certain that Spain gave him no authority to make these promises.

Departure of Aguinaldo.—On the 27th of December, 1897, Aguinaldo and thirty-four other leaders, including eight of his generals, sailed from Sual, a port of Pangasinan, for Hongkong. Aguinaldo was paid 400,000 pesos. Two Spanish generals were kept in the cave of Biac-na-bató as hostages until Aguinaldo arrived in Hongkong. Other Filipino officers remained to fulfil the promises that had been made.

Broken Promises.—The Filipinos kept their part of the agreement of Biac-na-bató. The 1,000 rifles were delivered to the Spaniards. The attacks on the Spanish forces ceased. The insurrection was ended. January 23, 1898, peace was proclaimed in Manila with great rejoicings. The Filipinos believed that they had obtained the reforms for which so many of their countrymen had died. Their joy was soon turned into sorrow.

The Spanish government failed to pay the remainder of the promised money. It had offered pardon to all who had taken part in the rebellion. Instead of keeping this promise it imprisoned and executed many. These acts showed that the government did not intend to keep its promises. The

Filipinos believed that they had been tricked. Therefore they renewed the insurrection.

Renewal of the Insurrection.—March 25th seventy Visayan sailors were killed in Manila by Spanish soldiers. The Visayans had been accused of conspiracy, but without any trial they were shot down



TONDO CHURCH, MANILA.

in cold blood. This was nothing less than a massacre. Nine days later five thousand rebels attacked the Spanish garrison in Cebú. Troops were hurried to Cebú from Manila and serious fighting followed. With the aid of the Seventy-third Native Regiment the Spaniards defeated the rebels. The latter fought bravely, but lost over a thousand men. If ever a country had lost its right to govern a colony, Spain had lost all claim on the Philippines.

A few weeks later the power which she had misused for centuries was to be taken from her. Great events were happening on the other side of the globe. A country whose people hardly knew where the Philippines were was preparing to break forever the rule of Spain in these Islands.

Summary.--Until 1896 the revolts in the Philippines were local. Spain's rule over the Islands was in no danger of destruction till then. Since the Cavite insurrection the rich, educated and powerful had joined the standard of revolt. Secret societies were formed to organize a revolution. The *Katipúnan* was the chief of these. Its founder and director was Andrés Bonifacio, a Tagalog. Assassination was one of its chief weapons.

José Rizal was born in 1861. He was a brilliant scholar, knew many languages, graduated from the University of Madrid, and traveled over Europe. He was a physician. He wrote two novels against the friars, *Noli me Tangere* and *El Filibusterismo*. His family contested the title to the friars' lands in Calamba. Governor Weyler drove them from their homes. In 1892 Rizal was banished to Dapítan on the charge of being a revolutionist. Rizal believed in securing reforms by education and agitation rather than by forcible revolution. Governor Polavieja tried him by court-martial and he was executed December 30, 1896. His favorite motto was, "What is death to me? I have sown the seed; others are left to reap."

The revolutionary plot was betrayed to a priest by a woman. Many were imprisoned, but the revolution went on. In a short time there were ten thousand Spanish soldiers brought to the Philippines. Emilio Aguinaldo became the chief. He gained control of Cavite province. By December, 1896, the rebels were masters of the provinces around Manila. Polavieja drove the rebels to the mountains. The common people suffered greatly.

Governor de Rivera offered pardon to all who would surrender. In 1897 he made with Aguinaldo the pact of Biac-na-bató. The rebels agreed to surrender their arms, stop fighting, and that Aguinaldo and his leading officers should leave the Philippines. The Spaniards promised to give Aguinaldo and his leaders 800,000 pesos and to give the citizens who had suffered losses 900,000 pesos. Also to send the friars away or to make them live in convents, and to give the Filipinos representation in the *Cortes*. Also to judge all equally and to give Filipinos high positions in the government.

Aguinaldo was paid 400,000 pesos and, with thirty-four of his officers, went to Hongkong. The Spanish government failed to keep the promises of Rivera.

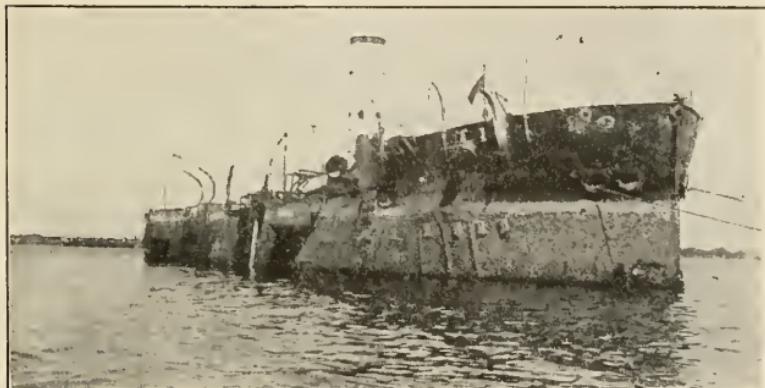
CHAPTER XXII.

THE COMING OF THE AMERICANS.

Cuba and the United States.—For many years the United States had been watching the rule of Spain in Cuba, a fertile and beautiful island lying but a day's sail from the shores of the Great Republic. Not only were there millions of dollars of American capital invested in Cuban industries, but many Cubans were living and working in the United States. Therefore the people of the United States felt great interest in the prosperity of the people of that island.

The Cuban Rebellion.—The rule of Spain in Cuba had been severe; and in 1894 the Cubans began the last of a long series of rebellions against their mother country. The methods employed by Spain in trying to put down the rebellion were greatly displeasing to the United States. They were considered cruel and unjustifiable. Early in 1898, President McKinley sent the following message to Congress: "In the name of humanity, in the name of civilization, in behalf of endangered American interests which give us the right and duty to speak

and act, the war in Cuba must stop." Congress then passed a resolution saying that "the people of Cuba are, and of right ought to be, free and independent." The President was instructed to demand that Spain free Cuba or face war with the United



THE SPANISH WAR-SHIP "REINA CRISTINA" AFTER FIVE YEARS UNDER WATER.

States. Spain refused to free Cuba and war between Spain and the United States began April 21, 1898.

The Battle of Manila Bay.—When the war began, Commodore Dewey was at Hongkong with several American war-ships. When two nations go to war, each attacks the other in every place where the ships or soldiers of the enemy are to be found. So the President ordered Dewey to "capture or destroy" the Spanish fleet at Manila. With six war-ships Dewey steamed past Corregidor Island, Manila Bay, May 1, 1898. Within a few hours he

destroyed ten Spanish ships near Cavite. Six hundred Spaniards were killed, but no Americans. This brilliant and easy victory altered the history of the Philippines and the United States.

Effect in Manila of Dewey's Victory.—When the inhabitants of Manila saw how easily the Spanish fleet was destroyed, the city was filled with terror. Many fled to the provinces or to Hongkong. The governor-general, Basilio Augustin, and the Archbishop, Nozaleda, published proclamations asking the Filipinos to help Spain; but the broken promises of Biac-na-bató were fresh in their minds.

Renewal of the Insurrection.—The revolution against Spain now broke out again. Admiral Dewey allowed Aguinaldo to return from Hongkong, and assisted him to secure arms. At that time the Filipinos were glad to see the Americans.

The proclamation of the Hongkong *junta* of Filipinos, May, 1898, said: "Let us all fight together; let us support the avenging and humane action of the United States. Let us learn by accepting her advice and rules how to live in order, peace, and liberty." Aguinaldo said: "Wherever you see the American flag, there flock in numbers; they are our redeemers."

Why Dewey Remained in the Philippines.—After Dewey had destroyed the Spanish fleet, he might have sailed away. He had not come to the Philippines to conquer them. Why, then, did he stay? There were at least three reasons:

(1) There was a Spanish army in Manila. He had to blockade Manila to keep that army from escaping. He might have bombarded the city and compelled an immediate surrender, but he did not desire to injure the innocent. Therefore he awaited the arrival of troops from America.

(2) He feared the insurgents might capture the



MANILA BAY FROM THE LUNETA.

city and massacre the Spanish inhabitants. This would have been a disgrace both to the Americans and the Filipinos. Therefore he remained to prevent anything of this sort.

(3) At that time it was not known how weak the power of Spain was. Therefore it was decided to send troops to the Philippines to capture Manila. The purpose of this was not conquest, but to hasten the close of the war with Spain. Dewey stayed to assist in this.

Aguinaldo Dictator.—While American soldiers were crossing the Pacific to take Manila, Aguinaldo proclaimed himself Dictator. His forces fought many successful battles with the Spaniards. Manila was closely surrounded by the insurgents. Many provinces fell into their power. The government of Aguinaldo made laws and collected taxes in these provinces.

The Revolutionary Government.—In June, 1898, Aguinaldo called a congress at Cavite to form a government. June 23d the constitution of the "Revolutionary Government" was proclaimed. Aguinaldo was chosen President of the new government. Its object was: "To struggle for the independence of the Philippines, and to prepare the country for the establishment of a real republic."

In August an appeal was sent to the great nations of the world asking them to recognize the independence of the Philippines. No answer was received from any nation.

The Taking of Manila.—Ten thousand American soldiers had now reached the Philippines. August 13, 1898, the American army attacked and entered Manila. Very few Americans were killed and wounded in this attack. The Spanish fought only to save their honor, not with the hope of keeping the Americans out of the city. Fifteen thousand Filipino troops were at hand ready to assist. Their aid was not accepted, because it was not necessary.

Captain-General Augustín fled in a German ship-

of-war before the city was captured. General Fermín Jaúdenes, the last Spanish governor-general of the Philippines, surrendered the city. Spain's power in the Philippines was forever ended. The stars and stripes floated from old Fort Santiago. The Philippine archipelago was surrendered to the United States of America.



A VIEW OF MANILA.

The Treaty of Paris.—The day before Manila was taken a protocol of peace was signed between the United States and Spain. News did not reach Manila till after the city was captured. American and Spanish commissioners met in Paris and for several months talked about the terms of peace. It was difficult to decide what to do about the Philippines. Spain did not wish to give them up. Yet her power there had been broken by America. But the pur-

pose of America was not conquest. America was not seeking more glory or new lands. Yet she decided to take the Philippines from Spain. By the treaty signed in Paris, December 10, 1898, Spain ceded the Philippines to the United States. Spain was paid \$20,000,000 for the Islands. She would not willingly have sold them for many times that sum, but the United States did not desire to accept the Islands as a right of conquest, since she had not waged the war for that purpose. Therefore she compensated Spain for their loss.

Even then it was not decided by the people of the United States to keep the Philippines and establish American government there. The Americans knew very little about these Islands. Most of them thought that the Philippines were like Cuba. With Cuba they were acquainted. They believed her capable of self-government. They were perfectly willing to allow the Filipinos also to govern themselves, if that were possible. It was only after experience in the Philippines taught the United States that the country was unlike Cuba that she decided to withhold independence from the Filipinos for a time. It is very important to understand why she treated these two Spanish colonies differently.

The Effect of Distance.—Cuba was near the United States; the Philippines were on the other side of the globe. Many great events of history are decided by the geographical position of countries. It was easy for the United States to protect Cuba.

Long before any European nation could send soldiers across the sea, the United States could place an army in Cuba. But Manila Bay was dotted with the war-ships of several nations when Dewey defeated the Spanish fleet. All the great European nations have lands in Asia, and want more. Had the United States left the Philippines free, some of these nations would probably have seized the Islands. Yet unless the United States raised her flag there, she could not have forbidden other nations to take the Philippines. Had she done so, she must have fought a terrible war.

Monarchy or Republic.—The other powers that might have seized the Philippines are monarchies. The United States is a republic. It believes its government is the best and freest on earth. It fought to get that kind of a government for Cuba. It could not honorably allow any other kind of government to be established in the Philippines.

If no other nation had taken the Philippines, Spain would have reconquered them. When her large army returned from Cuba she would have sent it to the Philippines. Then the sufferings of the Filipinos would have been worse than before. The United States could not consent to this.

Possibility of a Filipino Republic.—The strongest of all the reasons why the United States did not assist the Filipinos to form and maintain an independent republic was because she did not believe they were ready for self-government. The people



LUKE E. WRIGHT.



JAMES F. SMITH.



JOSÉ LUZURIAGA.



BENITO LEGARDO.



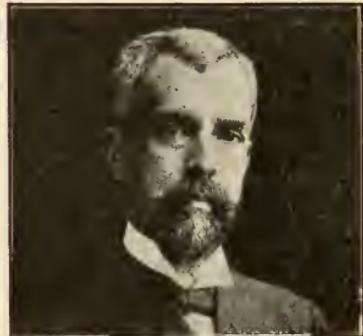
CAMERON FORBES.



HENRY C. IDE.



DEAN C. WORCESTER.



DR. T. H. PARDO DE TAVERA.

THE PHILIPPINE COMMISSION, IN 1904.

of Cuba are not superior to those of the Philippines. The Filipinos are as good and as intelligent as the Cubans, but they are not so united. There must be unity among a people who would found a republic. The people of Cuba spoke one language; they lived on one island; they had the same religion; they had never fought each other; they were united. It was different in the Philippines.

In the Philippines the population is distributed among many islands, with different languages, customs, and religions. Some of the tribes have hated and fought each other for centuries. If the United States had left the Philippines to form a government of its own, the Moros would have become pirates again. They did this in Mindanao between the end of Spanish and the beginning of American rule. The Igorots would have attacked the people on the coast. The Tagalogs, the Visayans, the Ilocanos, the Bicols, would each have wished to rule their own part of the Islands.

Unity First Necessary.—People of the same blood, language, and religion are often torn apart by civil war. How much more difficult for a people of a hundred different tongues, living on hundreds of scattered islands, to remain at peace.

Summary.—Cuba lies near the United States. Much American capital was invested there. Many Cubans lived in the United States. In the Cuban rebellion of 1894-8 American trade suffered and the severe treatment of the Cubans by the Spaniards

displeased the Americans. These facts led the United States to begin war with Spain.

Commodore Dewey attacked and destroyed the Spanish fleet in Manila Bay, May 1, 1898. Many fled from Manila to Hong Kong and the provinces. Dewey allowed Aguinaldo to return to the Philippines and assisted him to secure arms. The rebels welcomed the Americans as friends. Dewey remained in Manila Bay to keep the Spanish army in check and to save Manila from sack by the insurgents. Aguinaldo proclaimed himself Dictator and won control of the provinces from the Spaniards. In June, 1898, the constitution of the Revolutionary Government was proclaimed. Foreign nations were asked to recognize it, but none did.

August 13, 1898, the American army captured Manila. The protocol of peace between America and Spain was signed the day before the Battle of Manila. The Treaty of Paris was signed Dec. 10, 1898. Spain ceded the Philippines to the United States and was paid \$20,000,000. Had America not taken the Philippines some other power would have done so. Cuba was set free because the United States could easily protect her, and it was believed that Cuba was capable of self-government. In the Philippines the number of Islands and the hostility of the different tribes made the establishment of a free republic much more difficult. These conditions require time to adjust them.

CHAPTER XXIII.

THE FILIPINO-AMERICAN WAR.

Why Aguinaldo's Army did not Enter Manila.— On the day Manila was taken, the Filipino army tried to march into the city with the Americans. This was not permitted. It was natural that the Filipino leaders were disappointed because they could not receive the surrender of Manila side by side with the American troops. Up to the 13th of August, they had looked upon the Americans as their allies. It now seemed to them that they were to be robbed of the fruits of victory. They feared that America meant to keep the Philippines. There were good reasons why both armies should not enter Manila.

It is not the custom of the world to admit a new member into the family of nations till the government that applies for admission has shown that it is wise enough and strong enough to rule well. The Revolutionary Government was established by only a part of the Filipino peoples. Some of the leading men in other parts of the Philippines than central Luzon, for example in Ilocos and Negros, would

have nothing to do with the revolution. For these and other reasons which seemed good and sufficient, the United States did not wish to recognize the Revolutionary Government; but to admit the army of Aguinaldo to Manila on equal terms with the American army would have been to recognize that government. This would not have been just to the Filipinos. These reasons made it impossible to admit the Filipino army to a share in the control of the government. Disappointed in his hope of sharing the occupation of Manila, Aguinaldo resolved to establish a capital of his own.

The Malolos Government.—Aguinaldo now made Malolos, twenty miles north of Manila, his capital. He took the title of “President of the Filipino Republic.” At Malolos he gathered a congress. This congress was not elected, as should be the case in a republic, by the votes of all the people. It represented a small part of the population of the Philippines. From Malolos Aguinaldo issued proclamations and sent expeditions to various parts of Luzon and the Visayas. His officers collected taxes and carried on the government of most of the provinces of Luzon. Thousands of Spanish prisoners, including several hundred friars, were captured and held by him. The Spanish forces scattered through the Islands were captured or besieged by his troops. Young, ambitious, and often ill-advised, he prepared to plunge his unhappy country into a terrible

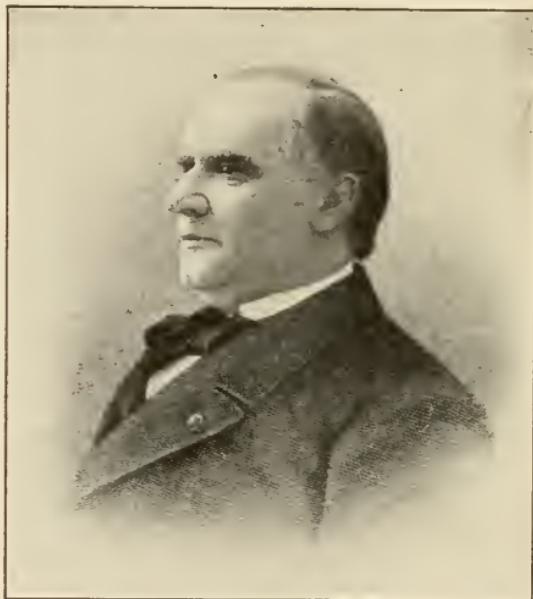
'war against a nation that desired only the good of the Filipinos.

The Instructions of McKinley.—By December, 1898, 6,500 additional troops had arrived from America. These soldiers were not brought for the conquest of the Philippines. They were for the protection of Manila. Aguinaldo had surrounded the city with thirty thousand troops. It was the duty of America to maintain the government of Manila till the Treaty of Paris was finished; because while a treaty is being made, everything must remain as it was when the fighting stopped. This is the custom of nations. It was for this reason that the American army made no attempt to interfere with the government which Aguinaldo had established at Malolos.

At last the Treaty of Paris was finished. Although it was now known that Spain had given up the Philippines to America, it remained for the Congress of the United States to decide what should be done with the Islands. The Filipinos, after watching the conquests of Spain for three centuries, could not believe that the United States might peacefully give up what she had won. Yet if the leaders of the revolution had ruled wisely and justly in the provinces, if they had used patience and reason instead of war, America might have given independence at an early day. After their experience of the oppressions of Spain it is not strange that the Filipinos did not believe in the good intentions of

America. Yet it was a mistake not to believe the words of President McKinley, which follow.

January 4, 1899, General Otis, the military governor of the Philippines, issued a proclamation explaining the instructions of McKinley for the



WILLIAM MCKINLEY.

temporary government of the Philippines. This proclamation declared the purpose of America to be "to give the blessings of peace and individual freedom to the Philippine people" and to prove to the Filipinos "that the mission of the United States is one of benevolent assimilation, which will substitute the mild sway of justice and right for arbitrary rule." A little later President McKinley told

the first Philippine Commission to go to the Filipinos "as bearers of the good-will, the protection, and the richest blessings of a liberating rather than a conquering nation."

The Revolutionary Constitution.—A few days after the proclamation of General Otis, Aguinaldo published his decision to enforce his own rule and reject the control of America. He threatened war in case the American army should seize more Philippine territory. Secret clubs were established in Manila to plot against American rule. Arms were secretly distributed. Many natives of Manila now fled with their goods to the country. Spaniards in the suburbs took refuge in the walled city.

On the 21st of January the Filipino congress at Malolos proclaimed a constitution for the Filipino republic. This constitution contained many good points, but our study of Philippine history has shown that good laws need wise and good men to enforce them. Many of the Filipino leaders were brave and patriotic, but they were mistaken in their judgment of America, and they had not consulted all the people of the Philippines.

The first article of the constitution read: "The political association of all the Filipinos constitutes a nation." At this time very few Filipinos were truly associated. Most of the people of the Philippines had never even heard the names of the members of the Malolos congress. They could not read the language in which the constitution was written.

They knew neither by experience nor by study what a free republic means. Such was the situation on the eve of the war.

The First Shot.—During the last days of January, 1899, the two armies drew closer together.



EMILIO AGUINALDO.

Several Americans who crossed the Filipino lines were captured and held as prisoners. At night there were frequent attempts to cross the American lines.

Finally on the night of February 4, one of Aguinaldo's lieutenants tried to cross the San Juan bridge with several of his soldiers. The American

sentry ordered him three times to halt. As the lieutenant refused, the sentry shot and killed him. A few minutes later an insurgent signal gun sounded a general attack. Both armies were ready. A battle began all along the line.

Periods of the War:—The war may be divided into two periods. The first lasted till about January 1, 1900. This was the period of war between organized armies. During this time large bodies of troops faced each other in the field.

Then followed the period of guerilla warfare which lasted till the capture of Aguinaldo, March 23, 1901, and the surrender of nearly all his generals within a few weeks after. This really ended the war. From this time till April 20, 1902, when General Zamora surrendered in Sámar, the war was the pursuit of a few bands of men who fought on when there was no more hope of defeating the Americans.

The Battle of February 5th.—When the gun was fired that began the war, General Luna, who commanded the Filipino forces before Manila, telegraphed the news to Aguinaldo at Malolos. There was great rejoicing in the capital. At midnight, February 4th, a general declaration of war against America was sent to the insurgent army. Many of the leaders were at Malolos. They hurried to the scene of battle. At dawn, fighting began along a semicircular line about ten miles in length. At many points the Filipinos fought with great brav-

ery. Although three times the number of the Americans, they lacked artillery and discipline. At the end of the day the American troops had taken the intrenchments of Aguinaldo's army. The headquarters of General Luna at La Loma were captured. His chief of staff fell mortally wounded while trying to rally the Filipino troops.



SAN JUAN BRIDGE.

Fighting the Flames.—On the night of February 22, 1899, Manila was set on fire by the secret bands which had been organized to destroy the city. The revolutionary leaders planned the massacre of the American troops and of all Europeans during this fire. Assassins clad in citizens' clothes burned the homes of their own countrymen.

The Advance North.—During the next three months the American army advanced northward. Several battles were fought. The retreating revolutionary army burned towns behind it. Malolos

was taken March 25th. Aguinaldo moved his capital to San Fernando, then to San Isidro and finally to Tarlac. The coming of the rainy season made it impossible to transport the supplies of a large army. There was therefore little fighting till November.



TILA PASS.

In the three months' campaign the power of the revolutionary army had been broken. Wisdom would have seemed to indicate that further resistance was useless.

The Battle of Zapote Bridge.—Early in June, 1899, occurred the battle of Zapote Bridge. This was the only serious battle fought south of Manila. The American forces numbered about four thousand. Zapote bridge was a strong position where in 1896 the insurgents had made a successful stand against the Spanish. About three thousand Filipinos gathered for the defense. Their intrenchments on the south bank of the river were very strong.

With the aid of the navy the bridge was crossed and the works taken. Nearly a third of the Filipino force was lost. So brave a defense would be a credit to any people.

The Flight of Aguinaldo.—In November, Aguinaldo was driven from Tarlac, which was captured November 12th. The next day he fled north through the mountains with a small force. An army had landed at San Fabian, Pangasinan, to cut off his retreat north. Another army on the east prevented his escape in that direction. Traveling night and day, narrowly escaping the pursuing troops, he reached Candon, Ilocos Sur, in safety. Then he crossed the mountains and settled for a short time at Cervantes, the capital of Lepanto.

The Taking of Tila Pass.—Tila Pass is the gateway through the west coast range to Cervantes. A narrow trail winds steeply around precipices to a height of 4,400 feet. Here the rear-guard of Aguinaldo made as heroic a defense as men could make. December 8, 1899, two companies of American soldiers climbed this trail and attacked a stone barricade across the narrowest part of the path. The barricade was defended by General Gregorio del Pilar and about fifty men. Here he stayed and met certain death, firing till the last. On his person was found a small pocket diary in which half an hour before his death he had written, "I am surrounded by fearful odds that will overcome me and my gallant men, but I am well pleased with the thought

that I die fighting for my beloved country." It is said that only eight of his men escaped.

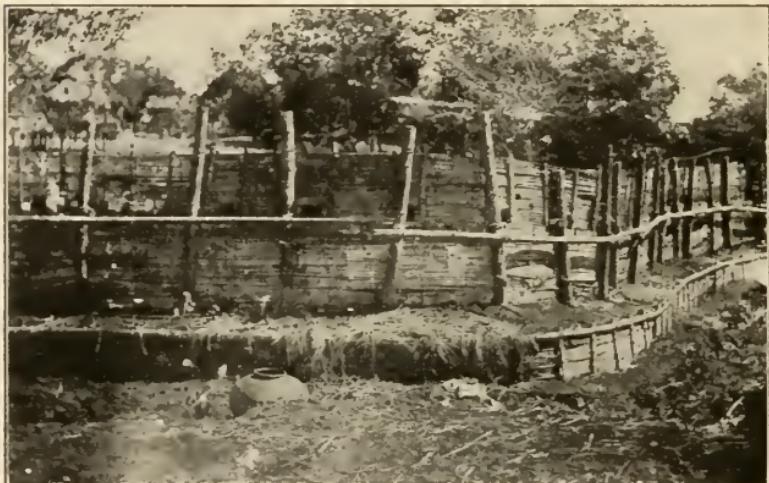
Aguinaldo's Escape.—Aguinaldo now fled to the central mountains of Luzon. Here for many months he wandered among the wild Igorot tribes by whom he was several times attacked. He was accompanied by several of his officers and about one hundred men.

At length Aguinaldo secreted himself in a lonely town called Palanan on the northeast coast of Luzon. Here he remained, sending letters and commands to his leaders in different parts of Luzon, till he was captured March 23, 1901. Aguinaldo then took the oath of allegiance to the United States. He has been faithful to that oath.

The Period of Guerilla Warfare.—After the flight of Aguinaldo, the insurgents no longer faced the Americans with organized armies. They decided to carry on the war by guerilla methods; that is, to fight in small bodies, retreat when attacked, and resort to raids and ambushes. A number of commanders were appointed in different provinces. Each of these worked independently of the others, gathering about him a body of men who assembled and dispersed at his bidding, leading a life half robbery and half war. They compelled the peaceful population to give them money and food. Fire, torture, and assassination were freely used to force their countrymen to support a hopeless war. The

deeds of some of the guerilla chiefs make one of the saddest pages of Filipino history.

The Occupation of the Visayas.—The island of Panay was the scene of the only serious fighting in the Visayan group. Iloilo was taken by the Ameri-



AN INSURGENT STOCKADE.

cans February 11, 1899, the insurgents burning and looting the city as they fled. During the year all the larger Visayan islands were occupied by the American troops. Bands of outlaws and fanatics furnished most of the resistance to American occupation.

The Republic of Negros.—In the island of Negros, soon after the Americans took Manila, an independent republic was organized. The leaders were as capable and honorable men as could be

found in the island. The Tagalog insurgents were refused a landing in this island. After a short experience with their own government, commissioners were sent to Manila in February, 1899, inviting the protection of American troops.

The requested protection was given to Negros. Under the oversight of General James F. Smith, an opportunity was given to show what could be done by a government, wholly planned and conducted by Filipinos. But the experiment was not a success, and the Republic of Negros was a republic in name only. With the full consent of the people themselves, the Americans then took entire control.

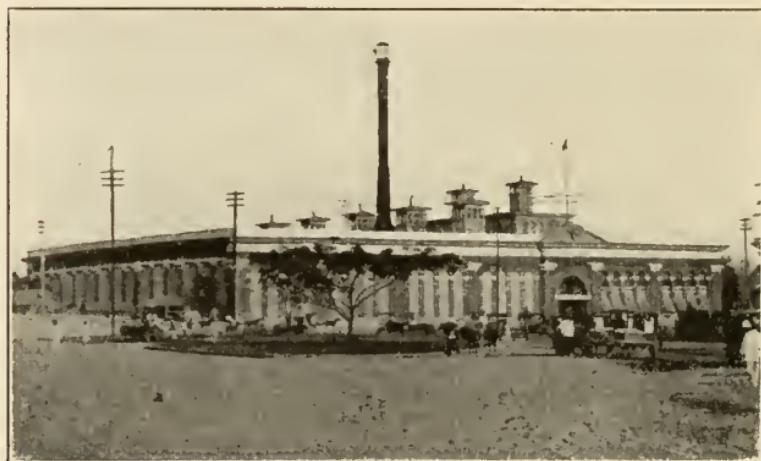
Results of the War.—Every Filipino and every American should regret the unhappy war of 1899-1902. There was much true patriotism and bravery on the side of the insurgents. There were some among them whose sincerity and courage Americans gladly honor. These brave men fought in a mistaken and hopeless cause.

There were only two or three real battles in the war, though there were over two thousand minor engagements. The only really difficult task for the American army was to transport and feed its soldiers.

America has no resentment toward a brave but defeated foe. Seven thousand of her sons were killed, wounded, or died of disease in the war. She spent hundreds of millions of dollars to bring peace and good government to the Philippines. She has

put into positions of power many of those who fought against her and opposed her policies. Truth and justice demand that we think of the war without bitterness and work together in peace for the good of all.

Martial Law:—From 1898 to 1901, there was military rule in the Philippines. The commanding



THE INSULAR ICE-PLANT, MANILA.

general of the army acted as governor. Besides fighting battles, the army made and enforced all laws. It organized and carried on the custom-house, the post-office and other public establishments, performing the duties of peace as well as of war. The army established the American public school system in the Philippines. History does not tell of any other army which waged war and taught school at the same time. Yet in this case army

officers became superintendents of schools, and soldiers became teachers.

Military rule is hard to bear. Changes in government are made slowly in time of peace, under civil rule. Under martial law the customs and wishes of the people have little weight. What the general thinks is best for the country must be done at once. It was a great trial to the patience of the Filipinos to see old laws and customs changed so rapidly. But methods of government in the Philippines were in great need of change. The rule of the military made quick reforms possible. Methods of government advanced a century in the Philippines during the three years of American military rule.

Summary.—Aguinaldo's army was not allowed to enter Manila because this would have been a recognition of the authority and independence of his government. Aguinaldo made Malolos his capital and gathered a congress there elected in name but in fact appointed by him. He established his government, collected taxes, and took thousands of Spanish prisoners. General Otis published the declaration of McKinley that the purpose of America was "to give the blessings of peace and individual freedom to the Philippine people." Then Aguinaldo threatened war in case the American army should seize more territory. Jan. 21, 1899, the congress at Malolos proclaimed a constitution for the Filipino Republic. The laws were good, but

the leaders were not representative of the majority of the people.

February 4, 1899, the first shot of the war was fired at San Juan Bridge, near Manila. Until Jan. 1, 1900, the war was between organized armies. After this time it was guerilla warfare till the capture of Aguinaldo, March 23, 1901. After this there was pursuit of scattering bands of armed rebels till the surrender of Zamora in Sámar, April 20, 1902.

The battle around Manila, Feb. 5, 1899, was won by the Americans. General Luna was killed. Secret bands of assassins and incendiaries fired the City of Manila Feb. 22. Aguinaldo moved his capital north from town to town. In June, 1899, occurred the battle of Zapote Bridge. It was bravely defended by the Filipinos.

Aguinaldo took refuge in the mountains of northern Luzon. General Gregorio del Pilar defended Tila Pass, where he was killed. After Aguinaldo was captured he took the oath of allegiance to the United States.

Iloilo' was taken by the Americans February 11, 1899. An independent republic was organized in Negros soon after the Americans took Manila. This government was a failure. With the consent of the people, the Americans took over the control.

There were over two thousand small engagements during the war, but only two or three pitched bat-

ties. From 1898 to 1901 there was martial law in the Philippines. The commanding general of the army acted as governor of the Islands. Public institutions, such as the post-office and the schools, were administered by the army.

CHAPTER XXIV.

THE FIRST AMERICAN CIVIL GOVERNOR.

William H. Taft, Governor, 1901-1904.—July 4, 1901, the Hon. William H. Taft became the first American civil governor of the Philippines.

More than one hundred different men have filled the chair of Governor of the Philippine Islands. None ever did more for the Filipinos than Governor Taft. An entirely new system of government was created for the Islands. A thousand new laws were made. Unlike many laws in the past, these were enforced. They were not made to fill the coffers of king or encomendero. They provided peace, protection, justice, education, and industrial prosperity for the Filipinos. It will be well to study the principles of government followed during Mr. Taft's governorship.

The Policy of McKinley.—President McKinley marked out the path of American rule in the Philippines. What he said was, and is to-day, the wish of the American people for the Filipinos. At the beginning of America's occupation of the Philippines he said to General Otis and Admiral Dewey: "We

want to improve the condition of the inhabitants, securing them peace, liberty, and the pursuit of their highest good." He told the first Philippine Commission to have "due respect for all the ideas, cus-



WILLIAM H. TAFT.
First Civil Governor of the Philippines.

toms, and institutions of the tribes which compose the population." This commission said: "The aim and object of the American Government is the prosperity and happiness of the Philippine people and their elevation and advancement to a position among the most civilized people of the world." Prosperity, happiness, and a high civilization are the

very things for which the Filipino revolutionists fought. Under the direction of Governor Taft, the Filipinos made more rapid progress toward this goal than ever before.

"The Philippines for the Filipinos."—Governor Taft said that the policy of McKinley meant "The



THE NEW CITY HALL, MANILA.

Philippines for the Filipinos." His administration was an attempt to carry out this motto. His explanation of these words is that every law made for these Islands must be for "the welfare of the Filipino people." Governor Taft and the Philippine Commission, under the direction of the Government at Washington, worked for four great ends:

(1) *To keep the natural riches of the Islands for the Filipinos.* There are millions of acres of uncultivated public lands in the Philippines. It is

to be divided into small farms for Filipinos. The land laws, the forestry laws, the mining laws, are all made for the benefit of the Filipino. He is to have the first share of the riches of his father-land.

To encourage the Filipino farmer to own his land



CHIEF JUSTICE ARELLANO.

the government bought the great estates of the friars. These estates comprised half a million acres of the best lands in the Islands.

The government paid more than \$7,000,000 gold for this property. It will be divided into many small farms which the Filipino farmer may purchase little by little for sums about equal to what

he used to pay as rent. It is hoped that within a few years a generation may grow up which will own its native soil, and live upon it in peace.

(2) *To give government positions to Filipinos as fast as fit persons could be found for this service.* More Filipinos than Americans are holding posi-



THE OLD PHILIPPINE NORMAL SCHOOL, CENTRAL RECITATION HALL.

tions as government officials. Some of these positions are among the highest in the land. Most of the Philippine Commissioners are Filipinos, as are also the chief justice of the Supreme Court and several of his associates.

Modern government needs highly trained officials. Besides an education in the schools, a high official must have years of practice in order to learn the business of these high offices. As fast as this train-

ing can be given, more and higher positions are opened to Filipinos.

(3) *To allow the Filipinos as much self-government as possible.* Under the liberal rule of Governor Taft the Filipino people were granted the power of choosing their own municipal officers. Most of the provincial officials also are Filipinos. The governors of all the Christian provinces are Filipinos.

(4) *To give speedy and equal justice to all classes.* Nothing is more important than this. Formerly it took many years in some cases to secure justice. Now the judges often settle scores of cases in one week. The poor man is heard as quickly as the rich. Men used to be kept years in jail before they were tried. Now there are able judges who hear quickly any complaint. In some towns there were separate courts for Filipinos and foreigners. Now all races are heard before the same judges and tried under the same laws.

The Educational System:—Thus four gates of opportunity are opened to the Filipino. It has been made easy for him to acquire land, to get a government position, to govern himself, and to secure justice. In order to train Filipinos to use these privileges a system of public schools was established. By 1905, nearly one thousand American and three thousand Filipino teachers were preparing the Filipinos to use the freedom and opportunity that America brought to these Islands. Half a million

A GROUP OF FILIPINO GOVERNORS.



children were attending the public primary schools. In many provinces intermediate, high, industrial, and agricultural schools had been established. The number of American teachers in the islands to-day is somewhat less than at first, because of the ever-increasing capacity of Filipino teachers for carrying along the work begun by the Americans.

Filipino Students in America.—In October, 1903, one hundred Filipino students sailed from Manila for America. These students were selected from all parts of the Philippines. They represented all the civilized races of the Islands. When they met upon the steamer, the only language that all of them knew was English. This tie of language and their common education and aims bound them together as no other bond has ever united Filipinos of different islands and tongues. They were the first division of a young and noble army of Filipinos who are now bringing to their fatherland a knowledge of principles which have placed the United States of America in the front rank of great nations. These students spent from four to five years in the schools of America. They were chosen for their scholarship and character. They were not selected by favor because their parents were rich and influential. Many of them were poor boys. This is true freedom—the freedom to win place and power by one's own work and fidelity.

Agriculture.—The same wise policy that in so few years gave justice, education, and equal opportunity

to the Filipino did much for the farmer and the merchant. Before and during the governorship of Mr. Taft the Philippines suffered from war, famine, and pestilence. Deadly diseases struck down man and beast; the locusts destroyed the crops, and the rains refused to fall. It was difficult to fight such



MAKING NEW LAND, MANILA.

enemies, but much was accomplished. Hundreds of miles of good roads were made. Cattle were brought from other countries to plow the idle fields. War was waged against the locusts. Disease in man and beast was fought by an army of doctors. The forests and plants were studied. New seeds were tried, and better methods of cultivation were taught.

Commerce.—The commerce of the Philippines became greater than ever before. The revenues of the government greatly increased. The plans begun by Governor Taft looked to the future. His time was spent in laying foundations. Only the future will show how well that task was done.

Among the many far-seeing plans of Governor Taft was the improvement of the port of Manila.



THE INAUGURATION OF GOVERNOR WRIGHT.

One may now look at a tract of land larger than the walled city of Manila, which was pumped from the bottom of the bay in the three years from 1901 to 1904. Large steamers now tie up to the big steel docks, protected behind a great sea-wall, instead of lying at anchor one or two miles out in the open bay. Great ware-

houses now cover a considerable portion of these broad acres.

Mr. Taft continued as civil governor until February 1, 1904. Then he became Secretary of War for the United States. As Secretary of War, he continued to exercise a great influence over the course of affairs in the Philippines. In the next chapter we shall see how the plans of government laid out by him as governor were followed up and developed by his successors in office.

Summary.—William H. Taft was Governor of the Philippines from July 4, 1901, to February 1, 1904. More than one hundred men have filled the chair of governor of the Philippines. Under Taft the entire system of government was reorganized and many new laws were made. McKinley said, "We want to improve the condition of the inhabitants, securing them peace, liberty, and the pursuit of their highest good." Taft's policy was "The Philippines for the Filipinos." This means: to keep the natural riches of the Islands for the Filipinos, to give government positions to Filipinos as fast as possible, to allow the Filipinos as much self-government as possible, and to give speedy and equal justice to all classes. An elaborate system of public schools was organized, including primary, intermediate, high, industrial, agricultural, and collegiate. From 1903 to 1907 one hundred Filipino students were educated in the colleges of the United States at the expense of the Philippine Government.

Much attention was given to agricultural development. Cattle diseases were fought. Hundreds of miles of new roads were built. The commerce of the Philippines grew greater than ever before. A large tract of new land was made at Manila by pumping earth from the bay.

CHAPTER XXV.

A DECADE OF PEACE AND PROGRESS.

Taft's Successors.—Since Mr. Taft's time, five men have occupied the post of Governor-General of the Philippines.* They are: Luke E. Wright, from February 1, 1904, to April 1, 1906; Henry C. Ide, from April 2, 1906, to September 19, 1906; James F. Smith, from September 20, 1906, to November 10, 1909; W. Cameron Forbes, from November 11, 1909, to September 1, 1913. On the date last mentioned Francis Burton Harrison, the present Governor-General, was appointed to the position.

General.—The history of the ten years from 1904 to 1914 is a story of peace and progress. There were some conflicts with Moro rebels and with bandits; but taking the Philippines over, life and property have been safe for a decade. Large sums of foreign and home capital have been invested in Philippine industries, and many public improvements made. Increased powers of self-government have been given to the Filipinos and great advances

* On February 5, 1905, the title "Civil Governor" was changed by law to "Governor-General."

made in education. The story of peace is not so thrilling as that of war, but history is shaped by "the victories of peace" as much as those of war. The most important facts in history are those which tell how a people grows in health, wealth, wisdom, and political capacity.

The Philippine Currency.—In 1903 the new Philippine currency was introduced to take the place of the Mexican silver pesos and Spanish-Filipino money, formerly the principal money of the Philippines. The value of this money was constantly changing; its price at the money changer's rose or fell almost daily. One borrowed money when it was low and paid when it was high, or in other ways suffered loss and inconvenience. The new Philippine currency has a fixed value in gold, because a "reserve" of gold coin is kept to redeem the silver. The Philippine currency is one of the safest and most convenient in the world.

New Banks.—In 1906 the Postal Savings Bank was established. In 1914 it had about 40,000 depositors, three-fourths of whom were Filipinos. The Agricultural Bank of the Philippine Government was established in 1908. The purpose of this bank is to make loans to individuals and companies engaged in farming. Its work has grown slowly because of the difficulty of securing perfect titles to lands upon which loans were to be made.

The Saint Louis Exposition.—In 1904, an international world's fair at Saint Louis celebrated the

four hundredth anniversary of the Louisiana Purchase. An extensive exhibition of Philippine products and industries was made. Several villages were built there, representing both the Christian and non-Christian peoples. Many diplomas and medals were awarded to Filipinos for the excellence of their exhibits. Knowledge of the Philippines was greatly extended in the United States.

Commercial Growth.—The Commerce of the Philippines greatly increased from 1904 to 1914. A very large trade was built up with America. The duties on the importation of sugar and tobacco into the United States were removed and these industries were made much more prosperous. Modern sugar machinery was introduced in various parts of the Islands and the production increased. The planting of cocoanut groves was widely extended, and the exports of copra increased by several millions.

Annual Trade.—The exports of the Philippines increased from \$30,250,627 in 1904 to \$53,683,326 in 1913. These figures may be compared with the total exports of the Philippines in 1894, which amounted to \$16,500,000.

The value of imports increased from \$33,220,761 in 1904 to \$56,327,583 in 1913. Exports to the United States amounted to \$10,848,885 in 1913, and the imports from the United States to \$25,-387,085.

The four leading exports of the Philippines are

hemp, copra, sugar and tobacco. Hemp exports increased from \$21,794,960 in 1904 to \$23,044,744 in 1913; copra from \$2,527,019 to \$11,647,898, sugar from \$2,688,507 to \$9,491,540, and tobacco from \$1,099,818 to \$5,362,415.

These dry figures mean that agriculture and industry, the foundation on which all civilization and government are built, made tremendous advances in the Philippines from 1904 to 1914. The increased wealth of the Philippines has been shared by a larger number of the middle and poorer classes than in some countries, because the farms and industries of the Philippines are small and numerous, the possession of many people rather than of a few great companies.

Road Building.—The material progress of the Philippines was greatly increased by the numerous roads and bridges constructed during this decade. Over 4,000 miles of modern roads were constructed. More than 5,000 permanent bridges and culverts, most of them made of concrete, were built. In mountainous districts 1,500 miles of cart roads and horse trails were built, as well as numerous wooden bridges and aerial ferries constructed of cables. Many thousands of small farmers were thus enabled to bring their produce to market.

Railways.—During the past ten years the number of kilometers of steam railway in the Philippines has increased to five or six times what it was before. The plan in the construction of these railways is to

connect up the important agricultural centers with the seaport towns.

Sanitary Improvements.—The scourges of smallpox, plague, and cholera have been almost entirely wiped out. In 1907 not a single one of seven provinces reported a death from smallpox, although during the years before the campaign of vaccination about 6,000 deaths annually had occurred in these provinces. The annual deaths from smallpox dropped from an average of forty thousand a year to a few hundred.

The cause and cure of beri-beri were discovered, largely due to Philippine investigators, and many were cured of this disease, while others learned to avoid it by eating unpolished rice.

By 1913 about 1,300 artesian wells had been bored in the Philippines, saving thousands of people from water-borne diseases. Through the education of trained physicians multitudes enjoy expert medical attention. The Philippine General Hospital was opened in 1910, at Manila, and later the Southern Islands Hospital, at Cebú.

At Culion the finest leper colony in the world was established, which cares for nearly three thousand lepers.

Progress in Education.—The principal events in educational progress in 1904-1914 were the growth of higher education, the erection of modern school buildings, the spread of industrial education and the growth of school athletics.

The University of the Philippines, at Manila, is a group of colleges united under the government of a Board of Regents, a President, and a University Council. It consists of the Philippine Medical School, the School of Fine Arts, the College of Agriculture, the College of Veterinary Science, the College of Liberal Arts, the College of Engineering, and the College of Law. In 1913 it numbered 704 students.

Pupils in the secondary grades increased to 6,111 in 1913 and those in the intermediate grades to 30,692. The total number of pupils enrolled under the Bureau of Education reached 529,665 in 1912.

Hundreds of reinforced concrete schoolhouses were built. Industrial education was widely extended during this period. Ninety-three per cent. of the pupils of the public schools received some form of industrial instruction.

Largely due to the encouragement given by Governor-General Forbes, school athletics grew to great proportions. Interscholastic field meets became a common feature of school life; baseball and other athletic sports were popularized in every part of the Philippines.

The Philippine Assembly.—In 1907 the Philippine Assembly was established. This was the first representative governing body for the Philippines elected by Filipinos. It consists of 81 members chosen from 81 districts into which the provinces have been divided. The Assembly shares with the

Philippine Commission the authority for governing all of the Philippines, except the Moro Province and the other non-Christian provinces.

Filipino Self-government.—The self-governing powers of the Filipinos were greatly extended in the decade 1904-1914. Besides the constitution of the Philippine Assembly, Filipinos were given a greater share in the courts. One half the judges of the courts of first instance are Filipinos. All the justices of the peace are Filipinos, practically all of the municipal presidents, and two-thirds of the members of the provincial boards. The proportion of Filipino employees in the civil service steadily increased till a great majority of those positions were held by Filipinos. In 1913, President Wilson gave the Filipinos five out of nine positions on the Philippine Commission, thus giving the Filipinos a majority in both houses of the Legislature.

Changes in the Philippine Commission.—For purposes of reference it will be well to note the following complete table of successive changes in the composition of the Philippine Commission:

William H. Taft, Mar. 16, 1900, to Jan. 31, 1904.

Luke E. Wright, Mar. 16, 1900, to Apr. 1, 1906.

Henry C. Ide, Mar. 16, 1900, to Sept. 19, 1906.

Bernard Moses, Mar. 16, 1900, to Dec. 31, 1902.

Dean C. Worcester, Mar. 16, 1900, to Sept. 15,

1913.

- José R. de Luzuriaga, Sept. 1, 1906, to Oct. 29, 1913.
- Benito Legarda, Sept. 1, 1901, to Oct. 31, 1907.
- T. H. Pardo de Tavera, Sept. 1, 1901, to Feb. 28, 1909.
- James F. Smith, Dec. 31, 1902, to Nov. 10, 1909.
- W. Cameron Forbes, June 15, 1904, to Sept. 2, 1913.
- W. Morgan Shuster, Sept. 28, 1906, to Feb. 28, 1909.
- Gregorio Areneta, July 1, 1908, to Oct. 29, 1913.
- Newton W. Gilbert, July 1, 1908, to Nov. 30, 1913.
- Rafael Palma, July 6, 1908, to date.
- Juan Sumulong, Mar. 1, 1909, to Oct. 29, 1913.
- Frank A. Branagan, Mar. 4, 1909, to Oct. 29, 1913.
- Charles B. Elliott, Feb. 14, 1910, to Dec. 4, 1912.
- Victorino Mapa, Oct. 30, 1913, to date.
- Jaime C. De Veyra, Oct. 30, 1913, to date.
- Vicente Ilustre, Oct. 30, 1913, to date.
- Henderson S. Martin, Nov. 29, 1913, to date.
- Clinton L. Riggs, Nov. 29, 1913, to date.
- Winfred T. Denison, 1913 to date.

The organization of the Philippine Commission in 1914 was as follows:

Governor-General and President of the Commission, Francis Burton Harrison.

Vice-Governor and Secretary of Public Instruction, Henderson S. Martin.

Secretary of Finance and Justice, Victorino Mapa.
Secretary of Commerce and Police, Clinton L.
Riggs.

Secretary of the Interior, Winfred T. Denison.

Members: Rafael Palma, Vicente Singson, Jaime
C. De Veyra, Vicente Ilustre.

Message of President Wilson.—The accession to power of the Democratic party in the United States in 1913 caused a fresh statement of the policy of the sovereign government toward the Philippines. This policy was best expressed in the course of an address given by President Wilson at a joint session of the two houses of Congress, Dec. 2, 1913. The following excerpts from the address are of vital importance to students of Philippine history:

“Porto Rico, Hawaii, and the Philippines are ours, indeed, but not ours to do as we please with. Such territories, once regarded as mere possessions, are no longer to be selfishly exploited; they are part of the domain of public conscience and of serviceable and enlightened statesmanship. We must administer them for the people who live in them and with the same sense of responsibility to them as toward our own people in our domestic affairs. No doubt we shall successfully enough bind Porto Rico and the Hawaiian Islands to ourselves by ties of justice, interest, and affection, but the performance of our duty toward the Philippines is a more difficult and debatable matter. We can satisfy the obligations of generous justice toward the people of

Porto Rico by giving them the ample and familiar rights and privileges accorded our own citizens in our own territories and our obligations toward the people of Hawaii by perfecting the provisions for self-government already granted them, but in the Philippines we must go farther. We must hold steadily in view their ultimate independence, and we must move toward the time of that independence as steadily as the way can be cleared and the foundations thoughtfully and permanently laid.

"Acting under the authority conferred upon the President by Congress, I have already accorded the people of the Islands a majority in both houses of their legislative body by appointing five instead of four native citizens to the membership of the Commission. I believe that in this way we shall make proof of their capacity in counsel and their sense of responsibility in the exercise of political power, and that the success of this step will be sure to clear our view for the steps which are to follow. Step by step we should extend and perfect the system of self-government in the Islands, making test of them and modifying them as experience discloses their successes and their failures; that we should more and more put under the control of the native citizens of the archipelago the essential instruments of their life, their local instrumentalities of government, their schools, all the common interests of their communities, and so by counsel and experience set up a government which all the world will see to be

suitable to a people whose affairs are under their own control. At last, I hope and believe, we are beginning to gain the confidence of the Filipino peoples. By their counsel and experience, rather than by our own, we shall learn how best to serve them and how soon it will be possible and wise to withdraw our supervision. Let us once find the path and set out with firm and confident tread upon it and we shall not wander from it or linger upon it."

Significance of President Wilson's Message.— This message confirmed and renewed the policy laid down by President McKinley and his successors in the presidency. In spirit and purpose it is the same. The growing knowledge of American institutions of government, the spread of education, and the material development which fifteen years of American rule had brought about made it possible for the President to express his belief that the Filipinos had gained confidence in the good will and efficiency of the American government. He implied that the training and capacity of the Filipinos had reached a point where it would be possible to be guided more and more by their wishes and advice in matters of government. This is the end for which previous administrations strove. The additional powers of self-government given the Filipinos were evidence of the success of the policies thus far pursued in the Philippines. In the future, as in the past, the attainment of self-government by the Filipinos will

rest upon the evidence which experience gives that they have mastered the lessons of enlightenment, organization, self-control, and just dealing—the things which fit a people for self-rule.

Real and lasting independence cannot be *given*; it must be *acquired* by patient self-mastery upon the part of the individuals who compose a nation. The steps taken by President Wilson's administration were made in the hope that the use of these increased powers by the Filipinos will justify the faith which America reposes in their capacity for progress and good government. Permanent control of the Philippines has at no time been the policy of America. The hopes and efforts of both great parties in the United States have been directed toward the gradual elevation of the Philippines to a self-governing state. The decade 1904-1914 recorded definite progress toward that goal.

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